

*The knowledge of thinges unknowne.*

Shewing the effects of the Planets, and other  
Astronomicall Constellations:

With the strange euent's that befall Men, women,  
and Children, borne vnder them.

Compiled by *Godfridus super palladium de agricultura, Ang-  
licatum.*

Together with the Husband-mans Practise, or Pro-  
noscification for ever: as teacheth *Albert, Alkind, Haly, & Ptolome.*



This is vnknowne to many men,  
Though it be knowne to some men.

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## The Table.

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# THE BOOKE OF KNOWLEDGE,

both necessary and vsefull for  
the benefit of all people.

Sunday.



If the nativity of our Lord com  
on Sunday, winter shal be good,  
the spring windy, sweet, and  
hot, vintage flourishing, oren,  
and sheepe multiplied: Honey  
and milke plentifull, peace,  
and accord in the Land, pea, all the sundates  
in the yeare following profitable: They that  
be bozne shal bee strong, great, & shining: and  
hee that dyeth shal be found.

Monday.

If it fall on the Monday, winter shal bee  
indifferent, Sommer dry, & cleane contra-

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ty; so that if it be rayny and tempestuous, vintage shall bee dubtfull in each monday of the sayd yeare, to enterpryse any thing it shall be prosperous and strong. Who that flyeth shall soone be found: theft done shall be proued, and hee that falleth into his bed shall soone recouer.

Tuesday.

If it come on the Tuesday, winter shall be good, the Spring windy, Sommer fruitfull, vintage laboursome, women dye, and shippes perish on the Sea. In each Tuesday of the same yeare, to beginne a worke it will prosper: he that is borne shall be strong and couetous, dreames pertaine to age. He that flyeth shall soone be found, theft done shall be proued.

Wednesday.

If it come on the Wednesday, winter shall be sharpe and hard, the Spring windy and euill, Sommer good, Vintage plentifull, good wit easily found, young men dye, hony sparing, men desire to trauell, and Ship-men saile with great hazard that yeare. In each Wednesday to begin a worke is good.

Thursday.

If it come on the Thursday, winter shall be good, the Spring windy, Sommer fruitfull,

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full, Wintage plentifull, Kings, and Princes in hazard. And in each Thursday to beginne a new worke, prosperous: He that is bozne shall be of faire speech and worshipfull, he that dyeth shall soone be found: theft done by women shall soone be proued. Hee that falleth in his bed shall soone recouer.

## Friday.

If it come on the Friday, winter shall bee maruellous, the Spring windy and good, Summer dry, Wintage plenteous: There shall be trouble of the ayre, Sheepe and Bees perish, Dates deare. In each Friday to begin a worke it shall prosper, hee that is bozne shall be profitable and lecherous. He that dyeth shall soone be found, theft done by a child shall be proued.

## Saterday.

If it come on the Saterday, winter shall be dark, snow great, fruit plenteous, the spring windy, Summer euill, Wintage sparing in many places: Dates shall be deare, Men ware sicke, and Wæs dye. In no Saterday to begin a worke shall bee good, except the course of the Moone alter it: Theft done shall bee found, hee that dyeth shall turne againe to his owne: those that are sicke, shall long waile, & vnnearth they shall escape death.



2. Of the birth of Children in the dayes  
of the weeke.

**O**n the Sunday who that is bozne, shall  
be great and shining. Who that is bozne  
on the Monday shall prosper, if he beginne a  
worke on that day : who that is bozne on the  
Tuesday shall be couetous, and perish with  
prou, and hardly come to the last age : and to  
begin all things is good. Hee that is bozne on  
the Wednesday, shall lightly learne words.  
Hee that is bozne on the Thursday, shall bee  
stable and worshipfull, and to begin all things  
is good. He that is bozne on the Fryday, shall  
be of long life and lecherous, and to beginne  
all things good. Hee that is bozne on  
the Satterday, shall sildome be  
profitable, but if the course  
of the Moone bring  
it thereto.

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3. The nature and disposition of the Moone,  
in the birth of Children.

The first day, Adam created.



In the first day of the Moone  
Adam was made: to doe all  
things is profitable, and that  
thou seeest in thy slepe shall  
bee well, and turne into ioy.

If thou seemest to bee over-  
come, neuerthelesse thou shalt overcome. A  
childe that is boyne, shall sone increase, and be  
of long life, & rich. He that falleth sicke shall  
long waile, and suffer a long sicknesse. It is  
good to let a little blood.

The second day, Eue made.

In the second day of the Moone Eue was  
made: to doe an errand is good, to enter-  
prise any thing profitable: as to buy and sell,  
and fly into a shippe to make away, & to sow  
seeds: theft done shall sone be found. What  
soeuer thou shalt see in slepe, suddaine effect it  
shall haue, whether it be good or euill: to let  
blood is good. A childe that is boyne sone shall

ware, and he shall bee a lecher, and if a woman, proue a strumpet.

The third day, Cayne borne.

**I**n the third day of the Moone, Cayne was borne: abstayne from doing of any thing, except thou wouldest not haue it prosper: draw vp roots in the yerd and in the field: theft done shall soone be found. Whatsoeuer thou seeest in sleepe, it is nought: the man child shall grow for the time, but dye young. A sicke man that falleth in his bed, shall trauell, and not escape: to let blood is good.

The fourth day, Abell borne.

**I**n the fourth day of the Moone Abell was borne. Whatsoeuer thou doest is good in each tranell. The dreame that thou seeest hath effect: hope in God, and counsell good. A child that is bozne, shall be a good creature, & much praysed. A man that falleth sicke, either soone shall bee healed, or soone shall die. It is good to let blood.

The fift day, no Sacrament.

**I**n the fit day of the Moone, doe nothing of errand nor worke: To receiue the Sacrament is dangerous, he that dyeth, shall be taken or killed: the dreame that thou shalt see, shall be well. Beware that thou receiue no counsell. A child that is bozne, shall dye young.

Wee

He that falleth in his bed, soone shall die : to let blood is good.

The sixt day, send children to schoole.

**I**n the sixt day of the Moone to send children to schoole is good, and to vse hunting : The dreames that thou shalt see, shall not come to passe : but beware thou say nought to any man, nor discover thy counsell. A child borne shall be of long life, and sickely. A sicke man vnderneath shall escape : to let blood is good.

The seauenth day, Abell slayne.

**I**n the seauenth day of the Moone Abell was slaine. He that falleth sicke shall die, he that is borne shall be of long life : it is good to let blood, and to take drinke. A dreame that thou seest, long after shall bee. Who that lyeth, shall soone be found, and theft also. To buy swine, to tame beasts, to clip haire, and to take all manner of nourishing is good. A sicke man if he be medicined, shall be healed.

The eight day, good to doe any thing.

**A**nd in the eight day of the Moone, whatsoeuer thou wilt do, is good : All things that thou wilt treat of, to goe in counsell, to buy principles and beasts, to change foldes of sheepe, to lay foundations, to sow

seeds, to goe in a way. A child that is borne shall be sicke, and dye young, but if he liue, he shall bee a purchaser. A dreame shall bee certaine, and some shall be. If thou seest sorrey thinges, turne them to the East. Though an old man ware sicke, he shall liue: thest shall be found: to let blood it behoueth in the midst of the day.

The ninth day Lamech berne.

**A**nd in the ninth day of the Moone Lamech was borne: to do all thinges is profitable: what thing thou wilt enterpryse shall come to good effect. A dreame that thou seest shall come in the day following, or in the second day: and thou shalt see a signe in the East, and that shall appeare in sleepe onely, within eleauen dayes shall come to passe: A child borne, in all thinges shall bee a purchaser and good, and long of life. A sicke man shall wasse much, and arise. Who shall be chased, shall not be found: and who that is oppressed, shall be comforted. Presume thou not to be let blood.

The tenth day, Noah borne.

**A**nd in the tenth day of the Moone was borne the Patriarke Noc. Whattsoeuer thou wilt doe, shall pertaine to light: dreames be in vaine, and within foure dayes shall come  
with

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without perill. A childe that is borne shall see many countries, and dye old. Whatsoever is lost, shall be hid: who that is bound shall be vnbound: who that dyeth, after shall be found: who that falleth in pannel, without perill shall be deliuered: who that falleth in his bed, hee shall long abide. To let blood is good.

The Eleauenth day Sem borne.

**A**nd in the eleauenth day of the Moone Sem was borne: it is good to beginne woorkes, to iourney, to make a wedding. A dreame within foure dayes shall be fulfilled without perill. A childe that is borne shall be of long life, and religious, and hee shall haue a signe louely in the fore-head, or in the mouth, or in the eye, and in the latter age he shall be made better. A wench shall haue a signe that shee shall be learned with wisdom. To trauelell is good, and to change foldes of sheepe from place to place. He that is sicke, if he be long sicke, shall be healed: each day to see let blood it is good.

The twelue day, Canaan borne.

**A**nd in the twelue day of the Moone was borne Canaan the sonne of Cham: nothing thou shalt begiu, for it is a grienous day. A dreame shall be certaine, to ioy to thee after: that thou see, within nine daies shall be

be fulfilled. To wed, and to doe errands is profitable: that is lost shall be found. A child that is borne shall be of long life, angry, and honest: a sicke man shall be griened, and arise: who that is taken shall be set free: theft done shall be found. To let blood at euē, it is good.

The thirteenth day Noe planted vines.

**A**nd in the thirteenth day of the Moone, Noe planted vines, so that to plant vines is good: After that thou wakest, thy dreame shall be, and within foure dayes come to gladnesse: but take heede to Psalmes and Prayers. A child borne shall come to aduersity, he shall be angry, and not long of life. Who that is bound, shall be loosed, that is lost shall be found. Who that wareth sicke, long time shall trauell, and sildome shall recouer, but die. To wedde a wife is good, and each day let blod.

The fourteenth day, Noe blessed all things.

**T**he fourteenth day of the Moone, is a good, day and a glad. Noe blessed all things, whatsoeuer thou wilt doe shall come to thee to good purpose. A dreame within five dayes shall be. To make wedding is good, and to goe in the way. Aske of thy friend, or thine enemy, and it shall be done to thee. A child

child that is borne shall be a traytor: the sicke man shall be changed and rise, and healed by medicine: to let blood is good.

The fifteenth day, confusion of languages.

**A**nd in the fiftēth day of the Moone, tongues were diuided: doe no worke, begin no errand, for it is a grieuous day. A sicke man shall long trauell, but hee shall escape. A dreame that thou seest nothing shall annoy, but come to good euent. A childe borne shall die young: that is lost shall bee found: to let blood is good.

The sixteenth day, Pythagoras borne.

**A**nd in the sixtēth day of the Moone, Pythagoras was borne, and the authour of Philosophy: to buy and sell is good, and to tame Oren and other beasts. A dreame is not good, after long time it shall come, and it shall be harmefull. To take a wife and make wedding is good: folds of sheepe from place to place to change, is good. A child that is borne shall bee of long life, but hee shall bee poore, forsworne and accused. A sicke man if hee change his place, he shall liue: to let blood is good.

The seauenteenth day, ill to be an Embassador.

**I**n the seauentēth day of the Moone, it is leuill to doe an errand: A dreame that thou seest



seest, after long time shall be, or within thirty dayes. A child that is bozne, shall be silly, hee that is sicke shall be much grieued, and arise: that is lost shall bee found: to send children to schoole, to be wedded, to make medicine, and to take it is good, but not to let blood.

The 18. day good to enterprise any thing.

**A**d in the eighteenth day of the Moone, it is good for all things to be done, namely to begin houses, and to set children to schoole: dreames are good, and shall bee done within twenty dayes. Who that sicknesse hath, shall sone rise, or long be sicke, and then recouer: thet done shall be found. A man child now bozne shall be valiant and eloquent, proude, vnpeareable, and not long of life. A maide child then bozne, shall be chaste, laborious, seruiceable, and better in her latter age: they shall both be marked aboue the knees. Not so hardy be thou to let blood this day.

The nineteenth day, a day indifferent.

**I**n the nineteenth day of the Moone, it is indifferent to begin any thing, dreames shall come within twenty dayes: who that hath sicknesse, shall sone rise, if he take medicine: thet then done shall not be found. A man child then bozne, shall be true, benigne, weight, wise, ever ware better and better in  
great



great worſhip, & haue a marke in the brow.  
A maid child then borne, ſhal be right ſick: yet  
wedded to one man, that day is good to blæde.

The 20. day, Iſaac bleſſed his ſonne.

**A**nd in the twentieth day of the Moneth,  
Iſaac bleſſed his ſon: what euer thou wilt  
doe, is good. A dreame that thou ſeeſt ſhall ap-  
peare, but tell it to no man. To make wed-  
ding is good: to buy a ſervant: to build hou-  
ſes: to change ſoulds of ſheepe from place to  
place, to ſame beaſts, and to ſow ſeeds is  
good. A child that is borne ſhall bee a fighter,  
and he ſhall haue many arriuing: that is loſt  
ſhall be found: to change Wæs is good. A  
ſicke man ſhall long waile, or ſone ariſe: to  
let blood at enen is good.

The twenty one day, Saule was borne.

**I**n the xxi. day of the Moneth, Saul was borne,  
firſt king of the Iewes. A dreame is true,  
& come to paſſe within foure dayes. A child  
that is borne ſhall find much euill, hee ſhall  
be a theefe, and witty, or a traytor, and tra-  
uellous. Eſau toke the laſt bleſſing of his  
father: it is good to heale ſwine, and other  
beaſts: it behooueth to abſtaine from gaming:  
to goe in the way is good. A ſicke man ſhall  
ariſe: theft ſhall be found: let no blood nei-  
ther day nor night.

The

The twenty two day, Ioseph borne.

**I**n the xxii. day of the Moone Ioseph was borne: it is a day of holinesse: if thou doest any errand, thou shalt finde it grievous. Dreames shall be certaine, & shall come to ioy. A child borne, in all dayes shall be a purchaser, merry, faire, and religious. A sicke man both late is confirmed, and healed. Bees to change from place to place, is good: and to let blood all day is good.

The twenty three day, Beniamine was borne.

**I**n the xxiii. day of the Moone, Beniamine was borne, sonne of the right side, the east of the Patriarke Iacob. What euer thou wilt doe is good. A dreame that thou seest, shall turne to ioy, & nothing shall trouble thee, and other while it was wont to fall within eight dayes. To take a wife is good, to make wedding, to lay foundations, to open new earth, and to tame beasts is good. A child borne shall bee an out-cast, and many aduersures he shall haue, and in sinnes he shall die. A sicke man shall arise: it is good to let blood.

The twenty foure day, Goliath was borne,

**I**n the xxiiii. day of the Moone, Goliath was borne: a dreame that thou seest signifieth thy health, and nothing shall annoy: a child borne shall be sudden in his actions, and do wonderfull

full things. A sicke man shall languish and be healed: to let blood before the their houre is good.

The twenty five day, the plagues of Egypt.

**I**n the xxv. day of the Moone, our Lord I sent signes into Egypt by Moses, and in each day he passed the red sea: he that taketh the Sacrament shall die a perileous death: feare is threated. The dreame signifieth hard things, and within tenne dayes it was wont to come. Early, then bow thy head in to the East. A child borne shall bee an euill man, many perils he shall suffer. A sicke man shall sustayne iniury, and vnnearth escape: it is good to let blood.

The 26. day, Moses dried the red sea.

**I**n the xxvi. day of the Moone, Moses dyed the red sea. In that day Jonathan, the sonne of Saul was borne, and Saul dyed with his sonnes. Thou shalt beginne nothing: the dreame shall be certaine, and turned into ioy. Pilgrimes must beware of spices, and enemies. A child borne shall be full louely, but neither rich nor poore. A sicke man shall trauell and arise, if he haue the Droisie he shall dye: to let blood a little is needfull.

The

The twenty seauen day, Manna sent.

**I**n the xxvii. day of the Moone, our Lord rained Manna to the children of Israell: what euer thou wilt doe is good, vse diligence: a dreame that thou seest shall come either to good, or euill. A child borne shall bee of long life, and most loued, and if a man, neither rich nor poore. A sicke man shall rise to life, hee shall bee holden in much languor, but hee shall be healed: folds of sheepe from place to place to change, is good. To let blood at euen is good.

The twenty eight day, good to pitch tents.

**I**n the xxviii. day of the Moone, warre may begin, and Tabernacles fired in the desert: what euer thou wilt doe, is good: a dreame that thou seest, shall turne into ioy. A childe borne shall bee much loued, hee shall bee holden in sicknesse, a sicke man that fasteth in infirmity, soone shall bee saued: to let blood in the euening is good.

The 29. day, the Iewes goe into Canaan.

**I**n the xxix. day of the Moone, the Iewes went into the land of Canaan. Herod the King cut off the childrens heads. Begin nothing: the dreame shall be certaine and good, gladnesse and ioy it signifieth: an errand begun is good to fulfill: to take a wife is good, but

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but yet make no dowers, nor write Testaments. A child borne shall bee of long life, wise, holy, and make. To fish, and hunt, is good: a sicke man shall not be grievously sick, but escape. It is good to let blood.

The Thirtieth day Samuel was borne.

**A**nd in the thirtieth day of the Moone, Samuel the Prophet was borne, whatsoever thou wilt doe is good. A dreame that appeareth to thee certayne, & within two daies thou shalt see, and thou shalt finde a red signe in the East within nine dayes. A child borne shall be of long life and profitable, and well measured in each thing. A sick man shall nigh come to death: in no manner let blood. These & many other pertaine to men, as the course of the moone followeth.

#### 4 Of Saturne and his disposition.



Aturne is the first planet, and the wickedest, and he beginneth the Zodiack but once in thirty yeeres, raigneth in each signe two yeeres and a halfe, which is in fire, signes fiftene yeeres. And in all the twelve signes thirtie yeeres: and right as there are twelve signes

C

in

in the Zodiacke, so are there twelue moneths in the yeare, each signe to his moneth. Wherefore beware before, and looke when Saturne raigneth in thre winter signes, that is to say, Capricorne, Aquary and Pisces, & in all those seauen yeeres and halfe, shall bee scarcenesse and dearth of coyne, fruit, beasts, and all other things: for in the three yeeres signes he hath might, and most power to fulfill his malice, if hee bee not letted by neighbourhood of any good Planet.

115. What the thunder signifieth euery moneth of the yeare.

**T**hunder in Ianuary signifieth the same yeare great windes, plenty of coyne and battel per adventure. Thunder in February signifieth that same yeere many rich men shall die in great sicknesse. Thunder in March signifieth that same yeere great winds, plenty of coyne, and debate amongst people. Thunder in Aprill signifieth that same yeere to bee fruitfull and merry, with the death of wicked men. Thunder in May, signifieth that yeere bad, scarcenesse, & dearth of coyne, and great hunger. Thunder in

in Iune, signifieth that same yeere that woods shall be ouerthrowne with winde, and great raging shall be of Lyons and Wolves, and so like of other harmefull Beasts. Thunder in Iuly signifieth that same yeere shall be good corne, and losse of Beasts, that is to say, their strength shall perish. Thunder in August, signifieth the same yeere, sorrow, wailing of many, for many shall bee sicke. Thunder in September, signifieth that same yeere great winde, plenty of corne, and much falling out betweene man and man. Thunder in October signifieth the same yeere great wind and scantnesse of corne, fruits, and trees. Thunder in Nouember, signifieth that same yeere to be fruitfull and merry, and cheapenesse of corne. Thunder in December, signifieth that same yeere cheapnesse of corne, and of wheat, with peace and accord among the people.

6. Of the good daies for bleeding, and ill daies for any worke.

**I**n euery moneth be two euill daies, one in waxing of the Moone, and another in the waning. The Kalender sheweth them and their houres openly enough; in the which daies, if any folke take sicknesse, as begin any



any new thing, it is great grace if euer it fare well, or come to good end. Also there are fifty Canicular or dogge daies, that is to say, from the fiftiēth Kalender of August, to the Idus of September, in which daies it is forbidden by Astronomie to all manner of folks to let blood, or take physicke, yea, it is good to abstayne from women: for why, all that time raigneth a starre, that is called Canicula canis in Latin, a Hound in English: now of the foresaid starre Canicula, the foresaid fifty daies are called Canicular daies, and biting as a bitch: for the kind of the star Canicula is boyling, and brenning as fire, and biting as a bitch whelp: that time the heate of the Sunne, and of the starre, is so feruent and violent, that mens bodies at midnight sweat as at mid-day, and swelleth lightly, bloweth and brenneth: and if they then be hurt, they be more sicke then at any other time, very neere dead. In these daies all venomous serpents, creepe, flie, and gender, and so they ouerset hugely the aire in feeding of their kind; so that many men are dead thereby. In these daies a fire is good night and day, and wholesome: seeth your meats, and take heed of feeding violently.

Also from the eightiēth Kalender of October,



tober, to the seuentēth halend of Nouember, looke thou take no cold: for then the powers of man, of earth, and of all things else settle. And they may not open againe till the 17 halend of Aprill: wherfore it is lesse harme for thee to take cold at Christmas, then at this time.

7. To know how a man shall keepe himselfe in health.

**I**f thou wilt keepe thee long in health, flie anger, wrath, and enuy, and giue thee to mirth in measure: trauell sadly, so that thou sweate not too much in the Summer, and namely the Canicular dayes: flie all manner of strong drinckes and hot spices, brenning meates, especially their excesse. Fast not too long at mozne, sup not too late at night, eate not too hastily, nor ouermuch at once, and that that thou eatest chew it well: euery time that thou eatest, rest a little after: sleepe not after dinner, except in May, Iune, Iuly, and August. And yet the lesse that thou sleepest then, the better it is. To sleepe well in the waring of the night, and to be early vp in the morning, is the better: and euery day beware of milks, that none enter in thee fasting:

foz theteof commeth great pestilences, & heat. And in great cold and pestilences, eate much garlicke enery day with 9 Saffron chiues, and it will doe thee much good. Eate enough in winter, and the spring, but little in Summer: loke thy meat bee well seasoned; in harvest beware of frutes, foz they are not good, except they be giuen thee foz medicine: of all manner of meats, sodden is the best: eate not too many hote Spices, nor eate but little at once, foz better it were to eat seuen times on the day, then once thy fill: flesh is moze nourishing then fish; eate not too much sowre meats, nor salt, foz they will make thy bones soze: looke thy drinke bee not too new, nor too old: sweete potwored meats be most wholesome. Of all thinges take measure, and no moze: foz in measure rests vertue.

8. The perillous dayes of euery moneth.

**I**n the change of euery Moone bee two dayes, in the which what thing soeuer is begun, late, or neuer it shall come to good end, & the dayes bee full perillous foz many thinges. In January when the Moone is three or foure dayes old.

In

In February 5. 02 7.

In March 6 02 7.

In Aprill 5 02 8.

In May 8 02 9.

In Iune 5 02 15.

In Iuly 3 02 13.

In August 8 02 13.

In September 8 02 13.

In October 5 02 12.

In Nouember 5 02 9.

In December 3 02 13.

Astronomers say, that sixe daies in the yere are perillous of death: and therfore they forbide men to be let bloud on them, or take any drinke. That is to say.

The third day of the moneth of Ianuary.

The first day of the moneth of Iuly.

The second day of the moneth of October.

The last day of the moneth of Aprill.

The first day of August.

The last day going out of December.

These 6 daies with great diligence ought so to be kept, but namely the latter three, for all the veines are then full. For then whether man or beast be knit in them, within 7 daies, or certaynely within 14 daies he shall dye. And if they take any drinke within 15 daies they shall dye, and if they eate any goose in these

thre daies, within 40 daies they shall dye. And if any childe bee bozne in these thre latter daies, they shall dye a twicked death.

Astronomers and Astrologers say, that in the begining of March the 7 night, or the 14 day, let thee bloud of the right arme: and in the beginning of Aprill, the 11 day, on the left arme. And in the end of May 3 or 5 day on whether arme thou wilt. And thus of all that yere, thou shalt orderly bee kept from the feuers, the falling gout, the sifter gout, and losse of thy sight.

#### 9. Ptolemies rules for the Zodiacke.

Each mans body is ruled by a certayne signe of the Zodiacke.

Wherefore as sayth Ptolomeus, If thou be sick in any limbe, doe no medicine vnto that limbe, for it shall rather hinder then further. And namely sife bloud-letting at that time. Thus shalt thou know how the signes reigne in our limbes.

10. Of

10. Of the 12 signes.



Aries oz the Ram go-  
uerneth the head.

The Bull reigneth in  
the necke and in the  
throate.

Gemini, oz the twins  
rule the shoulders arms  
and hands. And these  
three are the signes of  
the spring.

Cancer oz the Crabbe commandeth the sto-  
macke, limbes, arteries, milt, hart, liuer  
and gall.

The Lyon reigneth in the backe, sides  
bones, sinewes, and gristles.

Virgo oz the Mayde guideth the wombe,  
Middrife and Guttles. And also she reigneth  
otherwhile in the stomacke, liuer, gall, and  
milt, and other nutrife limbes, beneath the  
Middrife : and these three are the signes of  
summer.

Libra oz the ballance holdeth in the nauil,  
the reynes, & the lower parts of the wombe.

The Scorpion keepeth in the bladder, the  
buttockes, and other priuities of man oz  
woman.

The

The Sagitary dwelleth in the thighes, and buttocks, & these thre are signes of harvest.

The Capricorne reigneth in the knees.

The Aquary governeth the legges and ankles.

The Fish directeth the feet, and these thre be the signes of winter.

The disposition of the Planets.

Saturne, Iupiter, Mars, Sol, Venus, Mercurie, and Luna.

Saturnus is the cause of death, dearth, and peace.

Iupiter is the cause of long peace, rest, and vertuous living.

Mars is the cause of drineste, debate, & war.

Sol is the cause of life, health, and waring.

Venus is the cause of lusty loue, & lechery.

Mercury is the cause of much speech, Marchandise, and sleights.

Luna is the cause of moistnesse, great waters and violent floods.

Saturns houre is good and strong to doe all thinges that asketh strength onely, and to nought else saue to battell: for it is wondrous euill. That man or woman that hath that starre Saturne to his Planet, he is melancholy

lancholy, blacke, and goeth swiftly, he hath a void heart, wicked and bitter as worme-wood, he will lightly be wroth, he is quarrelsome, witty, couetous and irefull: he eateth hastily, and is false, and enclining to le, with shining eyes as a cat: hee hath in the forehead a marke or a wound of fire: he is poore, and his cloathes are rent vnto a time. And thus he hath open signes, and all his couetous is by other mens possessions, and not by his owne.

Jupiters houre is good in all thinges, namely to peace, love, and accord. Who that hath this Starre to his Planet, hee is sanguine, ruddye, and goeth a large pace, neither too swift, nor too soft: his stature is seemly, and shining, he hath a fayre visage, louely semblance, red lippes, faire hayres, broad face, good browes, his cloathes are good and strong, he is sweet, peaceable and soft.

Mars houre is euill, & better by night then by day. For it is Masculine on the night, and Feminine on the day. It is good to doe any thing, but with great strength: by night is good to enter battell, and also by day, but not so much good as by night. Who that hath this Starre to his Planet, his making is of good defence, and oftentimes his face is red  
with



with blood: his face is small and subtile, and laughing, and he hath eyes as a Cat. And all the dayes of his life, he wil accuse many men of euill: he hath a wound of a sword in his face, he is most cholericke. And thus he hath open signes.

Sols houre is worst of all other houres, no man in this houre may doe his will, saue Kinges and Lords, and that with great strength. Who so in this houre entreth battell, he shall be dead there. Who that hath this starre to his Planet, he hath sharp eyes, great speech, and wicked thoughts in his heart, he is wicked and auarous, neyther white, nor blacke, but betwixt both: he hath a marke in his face, or a wound, and hath a wound in his body of fire, and hee is right wicked and grudging in his deeds.

Venus houre is good in all thinges, & it is better on night then on day, euer till mid-day, at mid-day it is not good, for the Sun couereth it. On Sunday the ninth houre is Venus houre: sue not then to any Lord, ne Potentate, for if thou doe thou shalt find him worthy. Who that hath this starre to his Planet, namely if he be borne by night in Venus houre, he is white, and hath a round face, little forehead, round beard, he hath a middle nose,



nose, and hairie eyes : he is laughing and lygious, and he hath a marke in his face : his making is faire and plaine, and oftentimes his neather lip is greater then the vpper. And who that is bozne vnder Venus, when she is not in full power, hee hath a sharpe nose and somewhat crooked, faire hayres, soft eies of running water : hee is a singer, he longeth much after games, and loueth them wyll and his tales be sweete.

Mercuries houre from the beginning to the middle, is good in all thinges, and from the middle to the end it is hard, and it is not much better on night then on day, and each time of the night & day, he standeth before the Sun or behinde, therefore he hath his power much more by night, then by day, from mozne to the fift houre of the day, he hath his power, and from thence to the ninth, he hath no power. Who that hath this Starre to his Planet, he hath a sharpe stature & a sharpe long face, long eye, long nose, great hayres on his eye, & thicke narrow forehead, long beard, thin hayre, long armes, long fingers, long fat, long head : hee is meeke and louely, hee will doe each thing to certayne space, hee is more white then blacke, and oftentimes right white, and he hath great shoulders.

ders. And who so is borne vnder Mercurius, when hee is not in his full power, that is to say, from the first houre of the day, to the ninth, he is blacke and dry, he hath crooked teeth and sharpe, hee hath a wound in his body with fire, hee is scourged with wands, or smitten with a sword, and men speake euil of him, for lying and man-slaughter.

The Pones houre is right good, and right euill: from the fourth day to the seuenteenth it is good, namely to all those that are boyn in it, and from the seuenteenth day to the twentieth day, it is somewhat good, but not so good and from the twentieth day, to the seuen and twentieth day it is euill, namely to all those that are borne in it. Who so hath this Star to his Planet, and is borne thereunder, when it is in his full power, he hath a playne face, and pale, sometime quarrelling, and doth his wils to men: hee hath a seemely semblance and he is rich, he hath meane stature, neither too long nor too short: hee hath straight lippes and hollow eyes. Who that is borne vnder this Starre, when it is not in full power, hee hath a straight face and dry, and is malicious, he hath little teeth, and albugine, that is to say, a white streak in the eare.

12. The condition of man discouered by creatures.

1. Naturally a man is hardy as the Lynx.
2. Strong and worthy as the Oxe.
3. Large and liberall as the Cocke.
4. Auaricious as the Dogge.
5. Hardy and swift as the Hart.
6. Debonaire and true as the Turtle doue.
7. Malicious as the Leopard.
8. Gentle and tame as the Dove.
9. Crafty and guilefull as the Fox.
10. Simple and milde as the Lambe.
11. Shrewd as the Ape.
12. Light as the Horse.
13. Soft and pitifull as the Beare.
14. Deare and precious as the Oliphant.
15. Good and wholesome as the Unicorne.
16. Tyle and slothfull as the Ass.
17. Faire and prond as the Peacocks.
18. Gluttonous as the Wolfe.
19. Enuious as a Bitch.
20. Rebelle and inobedient as the Fighting-gale.
21. Humble as the Pigeon.
22. Fell and foolish as the Drich.
23. Profitable as the Pismire.
24. Dis-

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24. Dissolute and vagabond as the Goate.

25. Spightfull as a Phesant.

26. Soft and meeke as a Chicken.

27. Moueable and varping as the Fish.

28. Lecherous as a Boare.

29. Strong and puissant as a Camell.

30. Traitor as the Gule.

31. Advised as the House.

32. Reasonable as an Angell.

And therefore he is called the little world,  
or else he is called all creatures, for hee doth  
take part of all.

13. The description of the foure Elements  
and of the foure complexions.

**I**n each man and woman, raigneth the pla-  
nets, and euery signe of the Zodiacke, and  
euery Prime quality, and euery Element,  
and euery complexion, but not in euery one  
alike: for in some men raigneth y<sup>e</sup> one more,  
and in some raigneth another: and therefore  
men be of diuers manners, as shall be made  
apparent.

14. Of the foure Prime qualities.

**F**oure Prime qualities there bee: that is  
to say, coldnesse, heat, drynesse, & moisture  
which

which be contraries, and therefore they may not come nigh together without a meane, for the hotnesse on the one side, bindeth them together, and coldnesse on the other side. Also hotnesse and coldnesse are two contraries, and therefore they may not come nigh together without a meane, for the moistnesse on the one side, bindeth them together, & drynesse on the other. Moistnesse is cause of euery thicke substance, and of euery sweet taste. And there againe, drynesse is cause of euery thin substance, and of euery solow stinking taste. And also hotnesse is cause of euery red colour, and large quantity. There againe, coldnesse is cause of euery white colour, and little quantitie. These foure prime qualities in their combination make the foure Elements. Aire moist and hotte, the Fire hotte and dry, the Earth dry and cold, the Water cold and moist. The Aire and the Earth are two contraries, and therefore they may not come nigh together, but as fire bindes them on the one side, & the water on the other side. Also Fire & Water are two contraries, and therefore they may not come nigh together, but as the aire betwene them bindes on the one side, and the earth on the other side. The fire is sharpe, subtil, and moueable. The

D

aire

aire is subtil moueable, corpulent, and dull. The earth is corpulent and thicke. The water is moueable, corpulent & dull. The earth is corpulent, dull, and vnmoueable. In the heart of the earth is the Center of the world, that is to say, the middest point: and in euery Center is hell. And there againe, about the fire are the Starres, and about them is heauen chryselline, that is to say, waters of all blisse departed in 9 orders of Angels, then is heauen in the highest roomes, and largest. And there againe is hell in the lowest, narrowest and straightest place.

Right as there be foure Elements, so there be foure complexions, according in all manner qualities, to these foure Elements.

The first is Sanguine, that is to say, bloud genozed in the liners limbe, and like to the ayre.

The second is Choler, genozed in the gall, & like thereto, and it is according to the fire.

The third is Melancholie, genozed in the milt, and like to the dregs of bloud, and it accordeth to the earth.

The fourth is Flegme, genozed in the lunges, like to gall: and it accordeth to the water. A Sanguine man much may, & much conseth, for he is moist and hote.

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A Cholericke man much coueteth, and little may, for he is hot and dry.

A Melancholious man little may, and little coueteth, for he is drye and cold.

A Flegmaticke man little coueteth, and little may, for he is cold and moist.

A Sanguine man is large, louing, glad of chere, laughing, & ruddy of colour, steadfast, fleshy, right hardy, mannerly, gentle, & well nourished.

A Cholericke man is guilefull, false, and wrathfull, traiterous, and right hardy, smal, dry, and blacke of colour.

A Melancholious man, is enuious, sorry, couetous, hard, false, guilefull, dreadfull, slothfull, and clere of colour.

A Flegmaticke man is slumbry, sleepe, slow, sleightfull, Rhumaticke, dull, and hard of wit, fat visage, and white of colour.

15. The yeere diuided with the knowledge of the state of a mans body by vrine.

**I**n the yeare bee foure quarters, ruled by these foure complexions, that is to say, the spring, summer, harvest, & winter: the spring hath thre moneths, that is to say, March, April, and May, and it is Sanguine complexion.



tion. Summer hath also thre moneths, that is to say, Iune, Iuly, and August, and this quarter is cholericke complexion. Haruest hath also thre moneths, that is to say, September, October, and Nouember, and this quarter is melancholious complexion. Winter hath also thre moneths, that is to say, December, January, & February, & this quarter is flegmaticke complexion.

Each day also these foure complexionions reigneth, that is to say, from thre after midnight vnto 9 reigneth Sanguine, & from 9 after mid-night, to thre after midday, reigneth cholericke; & from thre after midday, to 9 after midday, reigneth melancholy & from 9 after midday, to thre after mid-night, reigneth flegme.

Also in the foure quarters of the World, reigneth these foure complexionions, that is to say, Sanguine in the East, Cholericke in the South, Melancholy in the West, & Flegme in the North.

Also the foure complexionions reigneth in foure ages of man. That is to say, Choler in childhood, Sanguine in manhood, Flegme in age, & Melancholy in old age. Childhood is from the birth to foureteene yeres full done, Manhood is from thence to thirtye yeres  
of

of age, and from thence to fifty yeres. And  
old from thence to fourescore yeres, and so  
forth to death.

Also these foure complextions, reigneth in  
the foure parts of mans body.

Choler reigneth in all the soulet Limbs,  
from the brest bpward.

Sanguine reigneth in all small limbes,  
from the middziffe to the wesand.

And Flegme raigneth in all nourishing  
limbes, from the reines to the middziffe.

And Melancholy reigneth in all the limbs  
from the reines downward.

Wherefore euery mans vyne is cast in  
foure, that is to say, Cozkill, superfice, mid-  
dest, and the ground, euery part of the vyne  
to his part of mans body. And therefore to  
foure thinges in euery vyne wee must take  
hæde, that is to say, substance, quantitie,  
colour, and the content. Three substances  
there are: that is to say, thicke, thin, and  
middle.



**Thicke substance be-  
tokeneth very much  
moistnesse.**

**Thinne substance  
betokeneth much dry-  
nesse.**

**A middle substance  
betokeneth tempe-  
rance,**

**Also three quanti-  
ties be in vyne, that**

**is to say, much, little, meane.**

**Much quantitie betokeneth great cold.**

**Little quantitie betokeneth great heat.**

**Meane quantitie betokeneth temperance.**

**Also take heed to the taske, whether it be  
sweet or not.**

**Sweet taske betokeneth health.**

**And other taske betokeneth sicknesse.**

**Also in vyines be twentie colours, of the  
which the first ten betoken cold, and the other  
ten betoken heat.**

**The 1. colours that betoken cold are these.**

**The first is blacke, as darke coale, & com-  
meth of liuid going before.**

**The second is like to lead, & those two be-  
token mortification.**

**The third is white as clere water.**

**The**

The fourth is lactike, like to whey.

The fifth is caropose, like to gray russet  
or to Camels hayre.

The sixth is yelloiw, like to Sallow leauer  
falling off trees: and those foure colours beto-  
ken indigestion.

The seventh is sub-pale, that is to say, not  
full pale.

The eight is pale, like to some sodden flesh.

the 9 is subitrine, that is to say, not full  
itrine.

The tenth is itrine, like to a pomfiter, or  
to right yelloiw flowers.

And these foure colours betoken of digesti-  
on.

Now wee haue sene the colours which be-  
token cold: so we will se the other ten which  
betoken heate.

The first is subruse, that is to say, not full  
ruse.

The second ruse, like to fine gold.

And those two colours betoken perfect di-  
gestion: so the brine bee middle of substance,  
middle of quantitie, swet of taste, and with-  
out contents.

The third is subruse, that is to say, full red

The fourth is red like Saffron dirt.

The fifth is subrugund, that is to say, not  
full rubigund.

The

The sixth is rubigund, like a strong flame of fire. And these foure colours betokeneth passing of digestion.

The 7 Propose, like to white wine.

The 8 is Kinanos, like to rotten bloud. And these two betoken adustion.

The 9 is græne as the colestocke.

The 10 is black, as a clære blacke hohne. And this black cometh of græn going befoze. And these two betoken adustion and death.

In vyne be eightene contents, that is to say, circle, ampul, graines, clouds, scumme, after, fatnesse, humour, bloud, grauel, haire, scalos, bran, crinodose, sperme, dust, eskes, sedymen, or ypostas.

The Circle sheweth all the qualities of the head.

Ampull, that is to say, creme, sheweth also the braine disturbed.

Graines betoken of chume, and glut.

Clouds sheweth vice of the small limbes.

Scumme, that is to say, foame, sheweth ventosie, and often the Jaundise.

After, that is to say, quittance, sheweth vice of the reines, the bladder, or the liuer.

Fatnesse, as oyle drops, sheweth wasting & dissolution of the body, namely of the loynes.

Humour like glet, or like dregs of bloud,

02 rotten gall, it sheweth vice of the midriffe,  
02 aboue, 02 beneath.

Blood sheweth vice of the liuer, 02 of the  
reines, 02 of the bladder.

Grauell sheweth the Stone.

Hayres sheweth the dissolution of the fat-  
nesse of all the body, especially the reines.

Scalos and bzan, sheweth the third spice  
of Feuericke incurable.

Sperme, that is to say, mankinde, sheweth  
too much lechery.

Dust sheweth the gout, 02 a woman con-  
ceined.

Eskes the priuie harneis to be grieved.

Sedime, that is to say, clods in the ground  
of the bzine, 02 breaking bpward.

The Circle is called Apostas, that is to say,  
the ground, & it hath most signification of all,  
and namely of the lower partes.

Of euery mans body bee foure principall  
limbes, that is to say, soulet limbs, small  
limbes, nourishing limbes, and gendzing  
limbes.

Soulet limbes, be the bzaines, & all that  
are there about, downe to the wesand.

Small limbes be the heart, and the lungs,  
& all that be about them, betwixt the wesand  
and the middriffe.

¶ Pou

**Pourishing limbes, be the liuer, milt, gall, and guts, and all that bee about them, be-  
finene the tweland and the middrife, and the  
reines.**

**Gendring limbes, be the reines, bladder,  
priuy harnys, and the limbes about, from the  
reines downward.**

**16. An A. B. C. whereby thou maiest know  
of what Planet euery Man is borne, his  
fortune, and time of his death.**



**C. 1. I. 2. 3. 4. 5. 6. 7. 8. 9.**  
**G. 1. 2. 3. 4. 5. 6. 7. 8. 9.**  
**2. 3. 4. 5. 6. 7. 8. 9.**

**Depart this by 9. vnto a  
hundred: and 1 02 8 bee ouer  
then the Sun is his Planet: if 2 02 9 be ouer,  
then Venus is his Planet: if 3 be ouer, then  
he is of Mercury, if 4 be ouer, then he is of  
the Moone, if 5 be ouer, then he is Saturne,  
if 6 be ouer then he is of Iupiter, if 7 be ouer  
then he is of Mars.**

**Adam 31, Andren 1, Aldon 25, Nufos 12.  
Benaster is in 9, Becus 9, Dauid 9.**

**Also here followeth another A. B. C. to  
know by, of what signe in the Zodiacke ene-  
ry man is, that is to say, vnder which signe  
hes**



he is borne, and to which signe he is most like  
Also hereby thou maiest know his fortune, &  
the moment in the which he shall dye. Also  
so hereby thou maiest know the fortune and  
infortune of many thinges, Townes, Cities  
and Castles.

A 2. B 2. C 20. D 41. E 5. F 24. G 3  
H 20. I 10. K 13. L 42. M 12. N 22. O  
21. P 21. Q 24. R 27. S 22. T 91. U  
13. V 20. W 20. Z 7.

If thou wilt know by this A. B. C. any  
man, as it is sayd before, take his name, and  
his mothers name. And also if thou wilt  
know of any towne by this A. B. C. as it is  
said before, then take that Townes name,  
and the name of the Citie of Jerusalem, for  
that is the mother of all Townes, and then  
account the letters of the names by the num-  
ber of this A. B. C. and when thou hast all  
done, depart this by 28, and if 1 or 2 be ouer  
then that that thou seekest, longeth to the wea-  
ther, and if three 4 or five be ouer, then that  
that thou seekest longeth to the Bull, and if 6,  
or 7 be ouer, then longeth it to the Twinnes,  
and if 8 or 9 be ouer, then longeth it to the  
Crab, and if 10 11 or 12. then longeth it to  
the Lyon, & if 13 or 14 then longeth it to  
the Virgine, & if 15 or 16 be ouer then lon-  
geth

geth it to the Ballance, & if 17. 18. 02 19.  
then longeth it to the Scorpion, and if 20. 02  
21. then longeth it to the Sagitary, & if 22  
02 23. then longeth it to the Capricorne, &  
if 24. 02 25. then longeth it to the Aquary,  
& if 26. 27. 02 28. then longeth it to the Fish.

### Another Alphabet.

**D**Epart any thing in seven by the proper  
name of those letters: A will tell which  
of the seven it is, by the ouer number diuided  
by nine.

A 3	I 3	K 8
B 4	L 5	M 13
C 2	N 6	O 2
D 2	P 25	Q 23
E 2	R 25	S 98
F 4	T 12	U 56
G 2	V 13	Z 34
H 5	X 15	

18. To know the weather that shall be all the  
yeare, after the change of euery  
Moone, by the prime  
dayes.

**S**unday Prime, dry weather.  
**M**onday Prime, moist weather.

Tues

Tuesday Prime, cold and windy.

Wednesday Prime, marvellous.

Thursday Prime, faire and clere.

Friday Prime, faire and foule.

Saterday Prime, raine.

19 A rule to know vpon what letter, what  
houre, what minute, as  
followeth.

Prime vpon hoza, minuts.

A	29	9
B	4	5
C	13	1
D	20	18
E	28	12
F	21	4
G	13	20

Wherefore thus raigneth these 7 Planets.  
First raigneth Saturne, then Iupiter, then  
Mars, then Sol, then Venus, then Mercury,  
and then Luna: Saturne is Lord on Sater-  
day, Iupiter is Lord on Thursday, Mars is  
Lord on Tuesday, Sol on Sunday, Venus  
on Friday, and Mercury on Wednesday,  
and Luna on Monday. Saturne, Iupiter, Mars  
Sol,

Sol, and Mercury, is masculine, that is to say  
 Man-kind, Venus and Luna, are feminine,  
 that is to say, woman-kind. Saturne, Mars,  
 and Luna, are euill Planets. Iupiter, Sol, and  
 Venus, be good Planets, Mercury is chan-  
 geable.

On Saterday the first houre after midnight  
 reigneth Satrune, the second houre Inpiter,  
 the third houre Mars, the fourth houre Sol, the  
 fifth houre Venus, the sixth houre Mercurie,  
 the seuenth houre Luna.

And then againe Saturne the eight houre,  
 and Iupiter the ninth houre, Mars the tenth  
 houre, Sol the leauenth houre, Venus the 12  
 houre, Mercury the thirtenth houre, and Lu-  
 na, the fouretenth houre. Then againe the  
 third of day time, Saturne the fiftenth houre,  
 Iupiter the sixtenth houre, Mars the seauen-  
 tenth houre, Sol the eightenth houre Venus  
 the ninetenth houre, Mercury the twentieth  
 houre, and Luna the 21 houre. And then a-  
 gaine the fourth time, Saturne the 22 houre,  
 Iupiter the 23 houre, Mars the 24 houre. And  
 then beginneth Sol, in the houre after mid-  
 night on the Sunday, Venus the second houre,  
 Mercury the third houre, Luna the fourth  
 houre, Saturne the fifth houre, and so forth.  
 houre, by houre, & Planet, by Planet, in or-  
 der.

der as they stand. Each Planet to his owne day, reigneth euermore certainly, the first houre, the eight houre, the sixteenth houre, and the 22 houre, & so forth euermore one after another. And next after that reigneth the Planet that is next in order, as thus : Saturne, Iupiter, Mars, Sol, Venus Mercurius, and Luna.

20. Of the most best and profitable dayes that be in the yeere to let blood.

**I**n the beginning of March, that is to say, the sixth and the tenth day, thou shalt draw out blood of the right arme.

In the beginning of Aprill, of the left arme, and that in the 11 day for the sight. In the end of May, of which arme thou wilt, & that against the feuer: and if thou so doest, neither thou shalt lose thy sight, nor thou shalt haue no feuers how long thou livest.

Quot retinente vita & non sit mortis Imago  
Si semper fuerint viuens morietur & infra

God

	God hap.	Wishap.	Wishap.
1.		13	
2		14	24
3		16	26
4		17	23
6		18	27
11		8	10
		20	

Sorrow. Death.

Est vesper Eplaton deam pulle.  
Phylosophic.

5	19	
7	21	28
9	22	29
12	25	30
15		
Wishap.	Wishap.	Wishap.

Deamnes. Joy.

Collige per numeros aliquid cupis esse  
Phandre Iunge simulatum feriaque Diem.

A 3	B 15	C 4
D 6	E 21	F 29
G 12	H 15	I 28
J 20	K 22	L 4
M 26	N 20	O 6
P 25	Q 14	R 6
S 3	T 16	U 3

Sun.

## The Booke of Knowledge.

Sunday.	49
Sunday.	13
Tuesday.	18
Wednesday.	15
Thursday.	25
Friday.	11
Saterday.	15
	26

Thus endeth the spheare of Platon.

**W**ho soeuer in the 7. day of March, is let blood in the right arme, and in the eleuenth day of Aprill in the left arme, he shall not loose the sight of his eyes.

In the foure or five last daies of May, if both armes be letten blood, he shall haue no Feuers.

Who soeuer in the first day of each moneth falleth into any infirmity, the third day ensuing is to be feared, which if he passe, he shall escape till thirty dayes.

Who so falleth in the second day, though he long be sicke, he shall be delinered.

He that falleth in the third day, at next change shall be delinered.

He that falleth sicke in the fourth day, he shall bee griued to the 28 day, which if hee passe, he shall escape.



He



He that falleth the 5. day, though he suffer grievously, he shall escape.

He that falleth the 6. day, though he seeme to be healed, neuer the later in the 5. day of the other moneth he shall be dead.

He that falleth the 7. day, without grieve he shall be deliuered.

He that falleth the eight day, if he be not whole at the twelfth day, he shall be dead.

He that falleth on the 9 day, though it bee with great grieve, he shall escape.

He that falleth the 10 day, without doubt he shall be dead.

He that falleth the 11. day, he shall be deliuered the next day.

He that falleth the 12 day, except he be deliuered within two dayes, within 15 he shall be dead.

Hee that falleth the 13. day, till the 18. day hee shall bee sicke, which if hee passe, he shall escape.

He that falleth the foureteenth day, shall abide sicke till the sixteenth, and so hee shall escape.

He that wareth sicke the sixteenth day, except he recover within eightene dayes, hee shall be dead.

He that wareth sicke the 16. day, though hee

hee bee griued 24. dayes, the 28. day hee shall escape.

Hee that wareth sicke the 17. day, hee shall dy the tenth day.

Hee that wareth sicke the 18. day, some shall be healed.

Hee that wareth sicke the 19. day, also shall escape.

He that wareth sicke the 20. day, in the 5. day he shall escape: but neuerthelesse in the moneth following he shall be dead.

He that wareth sicke the 21. day, except hee run into peril of death within ten dayes of that other moneth, he shall be deliuered.

He that wareth sicke the 22. day, except he run into perill of death within ten dayes of that other moneth, he shall be deliuered.

He that wareth sicke the 23. day, though it be with grievousnesse of paine, in the other moneth he shall be deliuered.

He that wareth sicke the 24. day, in the 27. day he shal be deliuered, but neuerthelesse in the moneth following he shall be dead.

Hee that wareth sicke the 25. day, though he suffer a little, neuerthelesse he shal escape.

He that wareth sicke the 26. day, though he suffer to the outpasse, neuerthelesse in that other moneth he shall be deliuered.

He that falleth in the xxvii. day, it menaceth death.

He that falleth in the xxviii. day, it menaceth death.

He that falleth the xxix. day, by little & little in that other menoth, hee shall bee deliuered.

He that falleth sicke the thirtieth day, it is doubt whether he shall passe any of these.

Also he that wareth sicke in the xxxi. whether he shall escape, it is unknowne.

21. Here followeth the nature of the  
twelue signes.

**A**ries is hot and dry, of the nature of the fire, and gouerneth the head & face of man, and it is good for bleeding, when the Spone is in it, saue in the partie that it gouerneth and ruleth.

Taurus is euill for bleeding.

Taurus is dry & cold, of the nature of earth and gouerneth the necke and the knot vnder the throat, and is euill for bleeding.

Gemini is euill for bleeding.

Gemini is hot and moist, of the nature of the ayre, and gouerneth the shoulders, the armes, the hands, and is euill for bleeding.

Cancer is indifferent for bleeding.

Cancer

Cancer is cold & moist, of the nature of water, and governeth the brest, the stomack, & the milt, and is indifferent, neither too good, nor too bad, for letting of blood.

Leo is euill for blæding.

Leo is hotte and dry, of the nature of fire, and governeth the backe and the sides, and is euill for blood-letting.

Virgo is indifferent for blæding.

Virgo is cold and dry, of the nature of the earth, and governeth the wombe, and the inward parts, and is neither good nor euill for blæding, but betwene both.

Libra is right good for blæding.

Libra is hot and moist, of the nature of the ayre, and governeth the nauill, the reynes, and the low parts of the wombe, and is very good for blæding.

Scorpio is indifferent for blæding.

Scorpio is cold and moist, of the nature of the water, and governeth the members of man, and is neither good nor bad for blæding, but indifferent, betwene both.

Sagittarius is good for blæding.

Sagittarius is hot and dry, of the nature of fire, and governeth the thighes, and is good for blæding.

Capricornus is euill for blæding.

Capricornus is cold and drie of the nature of earth, and gouerneth the knees, and is euill for blæding.

Aquarius is indifferent for blæding.

Aquarius is hotte and moyst, of the nature of ayre, and gouerneth the legs, and is neither good nor euill for blæding.

Pisces is indifferent for blæding.

Pisces is cold & moist of the nature of water, and gouerneth the feet, & is neither good nor euill for blæding, but indifferent.

No man ought to make incision, nor touch with yron the members gouerned of any signe, the day that the Moone is in it, for feare of the great effusion of bloud that might happen. Nor in like wise when the Sunne is in it, for the great dangers and peril that might follow thereof.

22. The Anatomy of mans body, with the number of the bones, which is in all two hundred and forty eight.

**I**n the toppe of the head is a bone that couereth the brain, the which Ptolomeus called the capitoll bone. In the scull be two bones, which be called Parietals, that holdeth the braine close and stedfast. And moze lower in the braine, is a bone called the crowne of the head :

head: and on the one side, and on the other, be two holes, within the which is the pallate or roose bone. In the part behinde the head be foure like bones, to the which the chaine of the necke houldeth. In the nose bee two bones. The bones of the chaffes aboue bee eleuen, & of the neather iaw be two aboue the opposite of the braine, there is one behinde named collaterall. The bones of the tæth be thirty eight befoze, foure aboue, and foure vnderneath, sharpe edged for to cut the morsels: and there is foure sharpe, two aboue, and two vnderneath, and are called Conines, for they bee like Conies tæth. After that are sixtene that bee as they were Hammers or grinding tæth, for they chew and grinde the meat the which is eaten, and there are foure aboue on euery side, and foure vnderneath. And then the foure tæth of sapience on euery side of the chaffs, one aboue, and one vnderneath. In the chinne from the head downward are thirty bones called knots or ioynts. In the breast befoze seauen bones, and on euery side twelue ribs. By the necke betwene the head and the shoulders, are two bones named the shæres, & the two shoulder blades. From the shoulders to the Elbowes, in each arme is a bone called Aiuto: from the elbowe

to the hand bone, in euery arme be two bones that are called Canes: in each hand be eight bones, aboue the palme be foure bones, which are called the combe of the hand. The bones in the fingers in each hand be sixtene, in euery finger thre. At the end of the ridge are the huckle bones, whereto are fastned the two bones of the thighes: in each knæ is a bone called the knæ plate. From the knee to the fote in each legge, be two bones called canes or maribones. In each fote is a bone, called the Ankle or pin of the foot, behinde the ankle is the hæle bone in each fote, the which is the lowest part of a man. And aboue each foot is a bone called the hollow bone. In the plant of each foot bee foure bones. Then are the combs of the fete, in each of the which are five bones: the bones of the toes in each foot are fourtene. Two bones are besore the belly, for to hold it stedfast with the two branches. Two bones bee in the head behinde the eares, called Oculares: wee reckon not the tender bones of the end of the shoulders, nor of the sides, nor diuers little gristles & splinters of bones, for they are comprehended in the number aforesaid.



23. The vse & order of phebotomy, with the names of the veines, and where they rest.

**T**he veine in the middell of the forehead, would be letten blood for the ach & paine of the head; and for feuers, Lythargie, and for the Migraine in the head.

About the two eares behind is two beynes, the which bee let blood to giue clere vnderstanding, and vertue of light hearing, and for thick breath, & for doubt of meselvy or Lepre.



In the temple be two beynes, called the Arteries, for that they beat, which are let blood for to diminish & take away the great repletion, and a bundance of blood that is in the braine, that might annoy the head & the eyes, and it is good against the gout, the Migraine and diuers other accidents that may come to the

the head. Under the tongue are two veines, that are letten blood for a sicknes called the Sequamy, and against the swelling and Apostumes of the throat, and against the Squinancy, by the which a man might die suddenly for default of such blæding.

In the necke are two veynes called origynals, for that they haue the course and abundance of all the blood that gouerneth the body of man, and principally the head, but they ought not to bee let blood without the counsell of the Physician: sud this blæding away, leth much to the sicknesse of the Lepre, when it commeth principally of the blood. The veine of the heart, taken in the arme, profiteth to take away humours, or euill blood that might hurt the chamber of the hart, and is good for them that spitt blood, and that are short winded, by the which a man may die suddenly, for default of such blæding. The veine of the liuer taken in the arme, swageth the great heate of the body of man, & houldeth the body in health: and this blæding is profitable also against the yelow ares, & apostume of the liuer, and against the Balser, wherof a man may dye for default of such blæding.

Betweene the master finger and the leach finger to let blood, helpeth the dolours that come

come in the stomacke and sides, as botches, and apostumes, and diuers other accidents that may come to these places, by great abundance of blood and humours.

In the sides betwene the wombe and the branch are two veines, of the which that of the right side is letten blood for the droppe, & that of the left side for euery sicknes that cometh about the milt: & they should bleede according to the fatnes or leannes of the party: take good heed at foure fingers nigh the incision: and they ought not to make such bleeding without the counsell of the Physitian.

In euery foote be thre veines, of the which thre, one is vnder the ankle of the foote named Sophon, the which is letten blood for to swage and put out diuers humours, as botches & impostumes that cometh about the groines: and it profiteth much to women for to cause the menstruositie to descend, and delay the Emecroids that cometh in the secret places, and other like.

Betwene the ioynts of the foote, and the great toe, is a veine the which is letten blood for diuers sicknesses & inconueniences, as the pestilence that taketh a person suddenly, by the great superabundance of humours, & this bleeding must be made within a natural day, that

that is to say, within 24. houres after that the sicknesse is taken of the patient, and before that the feuer cam on him: this bleeding ought to be done according to the copulencie of the patient.

In the angles of the eyeen bin two beynes, the which bene letten blood for the rednesse of the eyeen, or waterie, or that ruuneth continually, and for diuers other sicknesses that may happen and come by ouer great abundance of humours and blood.

In the veine of the end of the nose, is made a bleeding, the which is good for a red pimpled face, as red drops, pustules, smal scabes, and other infections of the heart, that may come therein by too great repletion and abundance of blood, and humours, and it auaieth much against pimpled noses, and other like sicknesses.

In the mouth in the gummes bene foure beines, that is to say, two aboue and two beneath, the which bene letten blood for chaulking and canker in the mouth, & for toothach.

Betweene the lippe and the chin is a veine that is letten blood to giue amendment vnto them that haue an euill breath.

In each arme bene foure beines, of the which the veine of the head is the highest, the  
le,

second next is from the heart, the third is of the liuer, and the fourth is from the milt, otherwise called the low liuer veyne,

The veyne of the head taken in the arme, ought to blée for to take away the great repletion and abundance of blood that may annoy the head, the eyen and the braine, and auaieth greatly for changeable heates, and swelling faces and red, and for diuers other sicknesses that may fall and come by great abundance of blood.

The veine of the milt, otherwise called the low veine, should blée against feuer Tertians and Quartaines, and in it ought to be made a wide and a lesse deepe wound then in any other veine, for feare of wind that it may gather, and for a more inconuenience, for feare of a sinew that is vnder it, that is called the Lizard.

In each hand bin three veines, whereof that aboue the thumbe ought to blée, to take away the great heate of the visage, and for much thicke blood and humours that be in the head, and this veine delaieyth more then that of the arme.

Betweene the little finger, and the lark finger, is letting of blood, that greatly auaieth against all feuer Tertian, and Quartaines,

taines, and against flumes, and diuers other lettings, that come to the paps and the milt.

In the thigh is a veyne, of the which bleeding auaieth against paine of the genitozs, and soz to put out of mans body humoys, that are in the groines.

The veyne that is vnder the Ankle of the foote without is named Sciote, of the which bleeding is much worth against the paines of the flankes, and soz to make auoid and issue diuers humours which would gather in the said place, and it auaieth greatly to women to restraine their monstrositie, when they haue too great abundance.

#### 24. Of the yeere, with the growth of things

**T**here bee in the yere foure quatters, the which bee named thus, Ver, Hieme, Estas, and Autumnus. These are the foure seasons in the yere, Prime time is the spring of the yere, contayning February, March, and Aprill. In these three moneths euery greene thing growing beginneth to bud and flourish.

Then commeth summer, as May, Iune, and Iuly, & in these three monethes euery hearbe, graine, and tree, is in his most strength and beauty, and then the Sunne is at the highest.

Next

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Next commeth Autumne, as August, September, and October, wherein all fruits ware ripe, and are gathered and housed.

Then commeth Nouember, December, and Ianuary, and these three Moneths bee in the winter, that time the Sunne is at the lowest and is of little profit: we Astronomers say, that the age of man is threescore and twelue yeeres, & that wee liken but one whole yeere, for euermore wee take fire yeeres for euery moneth, as Ianuary or February, and so forth: for as the yeere changeth by the twelue moneths, into twelue diuers manners: so doth man chang himselfe twelue times in his life, by twelue ages, and euery fire times fire, maketh 36. and then man is at the best, also at the highest: and twelue times fire, maketh threescore and twelue, and that is the age of man. Thus you must count and reckon for euery month, fire yeeres; or else it may be vnderstood by the foure quarters and seasons of the yeere, so man is diuided into foure parts, as to youth, strength, wisdom, and age. He is to be eightene yeeres young, eightene yeeres strong, eightene yeeres in wisdom, and the fourth eighteenth yeeres to goe to the full age of threescore and twelue.

12. The



12. The change of man, 12. times according to the Moneths.

**H**C must take the first six yeeres for January, the which is of no vertue nor strength, in that season nothing on the earth groweth. So Man after that he is borne, till hee bee six yeeres of age, is of little or no wit, strength, or cunning, and may do little or nothing that commeth to any profit.

Then commeth February, and then the daies leughen, and the Sun is more hotter: then the fields begin to ware green. So the other 6. yeeres til hee come to 12. the child beginneth to grow bigger, and is apt to learne such things as is taught him.

Then commeth the moneth of March, in which the laborer soweth the earth, and planteth trees, and edifieth houses. The child in these 6. yeeres wareth bigge, to learne doctrine and science, and to be faire & pleasant, and louing: for then he is 18. yeeres of age.

Then commeth April, that the earth & the trees are couered with Greene flowers: & in euery party goods increase abundantly. Then commeth the yong man to gather the sweet flowers of hardinesse, but then beware that the cold windes & stormes of vices beate not

not downe the flowers of good manners, that  
should bring a man to honour, for then he is  
xliiii. yeares of age.

Then commeth May, that is both faire &  
pleasant: for then Birds sing in Woods and  
forrests night and day, the Sunne shineth  
hot: then man is most lusty, mighty, and of  
proper strength, & seeketh, playes, sports, and  
manly pastimes: for then hee is full thirtie  
yeares of age.

Then commeth Iune, and then is the Sun  
at the highest in his Meridionall, he may as-  
cend no higher in his station. His gleame-  
ring golden beames ripeneth the Corne: and  
then man is xxxvi. yeares, he may ascend no  
more, for then nature hath giuen them cou-  
rage and strength at the full, and ripeth the  
seeds of perfect vnderstanding.

Then commeth Iuly, that fruits be set on  
sunning, & our corne a hardning: but then  
the Sun beginneth a little to descend downe-  
ward. So then man goeth from youth toward  
age, and beginneth for to acquaint him with  
sadnesse, for then he is come to xlii. yeares.

After that commeth August, then we gather  
in our corne, & also the fruits of the earth, and  
then man doth his diligence to gather for to  
feed himselfe, to maintain his wife, children,

¶

and

and houshold when age commeth on him, & then after that fixe yeres, he is xlviii. yeres of age.

Then commeth September, that wines be made, and the fruits of the trees be gathered: and therewithal hee doth freshly begin to garnish his house, and make provision of needfull thinges, for to liue with in winter, which draweth very nere: and then man is in his most stedfast and conetous estate, prosperous in wisdome, purposing together, and keepe, as muca as should be sufficient for him in his age, when he may gather no more: and then he is fifty foure yeres of age.

Then commeth October, when al is gathered, both Corne, and other manner of fruits, also the labozers plow and sowe new seeds on the earth for the yeere to come. And then hee that nought soweth, nought gathereth: and then in these fixe yeres a man shall take himselfe vnto God, for to doe pennance and good workes, add then the benefits the yeere a ter his death, he may gather and haue spirituall profit: and then man is fully the terme of threescore yeres.

Then commeth Nouember, that the oates be very short, and the Sunne in manner giveth but little heate, and the trees loose their leaues.

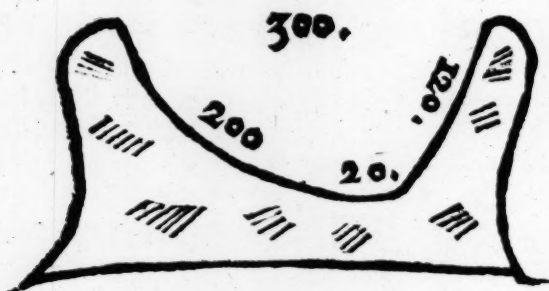
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leaves. The fields that were greene looke hoare and gray. Then all manner of hearbes are hid in the ground, and then appeareth no flower, and winter is come, that the man hath vnderstanding of age, and hath lost his kindly heate and strength: his teeth begin to rot and faile him, and then hath he little hope of long life, but desireth to come to the life euerlasting: and these sixe yeres maketh him threescore and sixe yeres of age.

Last of al commeth December, full of cold, with frost and snow, with great windes, and stormy weather, that a man cannot labour. The Sunne is then at the lowest: the trees and the earth are hid in snow: then it is good to hold them nigh the fire, and to spend the goods that they got in Summer. For then men begin to wane crooked and feeble, coughing and spitting, and loathsome, and then he loseth his perfect vnderstanding, and his heires desire his death: and these sixe yeres maketh him full threescore & twelue yeres: and if he liue any longer, it is by his good guiding and dieting in his youth: howbeit, it is possible that a man may liue til he be an hundred yeres of age, but there he seeth that liue so long.

26. The Rutter of the distances of Harbours  
and Hauens in most parts of the World.



**T**he compasse of England round about,  
is iiii. H. iii. C. and lx. miles.  
Wenis doth stand from Flanders East and  
by South viii. C. miles.  
And the next course by Sea, from Flanders  
to Jaffe, is this. From Sluse to Calays is  
lxx. miles.  
From Calys to Buchesse, lxxx. miles.  
From Buchesse to Lezard, ii. C. & lx. miles.  
From Lezard to Capfenester, five hundred  
and fifty miles.  
From Capfenester to Lisbon, is two hun-  
dred and lxxx. miles.  
From Lisbon to Cape St. Vincent to the  
Straites

Straits, ii. C. and xl. miles.  
 From the Straits of Iebaltar, vnto the Ile  
 of Sardine, xi. C. miles.  
 From Malitana in Sardine, to Inalta, is  
 iiii. C. and lx. miles.  
 From Inalta by the course of Saragoza and  
 Sicil, to saile to Iasse in Surry, is a M. and  
 viii. C. miles.  
 From Iasse to Basse in Cypre, to the Castle  
 Roke, is ii. C. and xx. miles.  
 From Castle Roke to Rhodes, an C. miles.  
 From Rokes to Candy ii. C. and l. miles.  
 From Candy to Rodon, iii. C. miles.  
 From Rodon to Corfue, iii. C. miles.  
 From Corfue to Tlenis. viii. C. miles.

**T**he length of the coasts of Surry, of the  
 sea coasts, is from the gulfe of Ermony,  
 to the gulfe Dalarze, next the South and by  
 West, from Lazaria to Ryle, threescore and  
 five miles.  
 That is to vnderstand, from Lazaria in Er-  
 mony to Soldin, that commeth from the ry-  
 ner comming from Antioch, lxx. miles.

**A**nd from Soldin, to the Port of Lycha,  
 next vnto the South, fifty miles.  
 From Lycha to the Port of Toztola South  
 fifty miles

From Tortosa vnto the Port Tripoli South  
fifty miles.

From Bernet to Acres South, and by west,  
lxx miles.

From Acres to Port Jaffe, South and by  
West, lxx miles.

From Port Jaff, to Port Delazara, South,  
Southwest, Cxxx miles

From Damiat Larija in Surry, to Damiat  
in Egypt, Cxxxx miles.

From Damiat to Babylon Alchare, lxxx.  
miles.

From Damiat to Alexandria, an C. & x. miles.

**T**he length of Pare Payior is from the  
Gulfe St. George in the middelt of the  
Gulfe that is betwixt Trapefond Sanasto-  
poly, to the Port Deslembze, West from S  
George, M. and lx. miles.

The breadth of the West end, is from the  
Bras, S. George of Constantinople, vpon the  
riuer of Danubius, next the North, from S.  
George Brase, v. C. & lx. miles.

From Vers to Caffa, in Tartary, North  
East, vi. C miles.

From Caffa to the Straits of the Mae, North-  
east, and hundred miles.

The



The Gulfe of Tane is about vi. C. miles.  
 The Cape of Caffa is about vi. C. miles.  
 From the head of Tane to Sanastopoly iiiii. miles.  
 From Sanastopoly to Trapesond by West, ii. C. and l. miles.  
 From Trapesond to Synopia, next to the South, iiiii. C. and xxx miles.  
 From Synopia to Pero, next to the West, South-west, ii. C. and xxx. miles.  
 From Pero to Messember, next the North-west, ii. C. and xxx. miles.  
 From Messember to Manchzo, north, north-east, an C. and lx miles.  
 From Manchzo Castro, to Danobia, north-east an C. and xxx. miles.  
 From Danobia to the straits of Caffa next the East, ii. C. miles.

The compasse of Ilands.

**T**he Ile of Cypre. is about v. C. miles  
 The Ile of Rhodes, is about an C. & lxxx miles.  
 The Ile of Lange, is about lxxx. miles.  
 The Ile of Pegre pont, is about three hundred miles.  
 The Ile of Sicilia, is about seauen hundred miles.  
 . The

The Ile of Sardine, is about seven hundred miles.

The Ile of great Brittain, is about two thousand miles.

The Ile of Ireland, is about a thousand and seven hundred miles.

The principalitie of Spurre, is about seven hundred miles.

Thus endeth the Rutter of the distance, from one Port or Country to another.

### 27. Of the Axtree and the Poles.

**T**he Diameter of the world, is called his axtree, where about he moueth, & the ends of the Artree, are called the Poles of the World. Of whom one is called the North Pole, and the other the South Pole. The Northerne is he, that is alwaies seene in our habitation. And the Southerne is that, which is neuer seene about our Horizon. And there are certaine places on earth, whereas the Pole that is euer in our sight, cannot



cannot be seene with them that dwell there : and the other Pole, which is euer out of our sight, is in sight to them. Againe there is a place on earth. where both the Poles haue euen like situation in the Horizon.

## 28. Of the Circle of the Sphere.

Some of the Circles of the Sphere, be paralels, some be oblique, some others goe crosse ouer the poles. The <sup>\*</sup> paralels are they that haue the same Poles as the world hath. And there be v. paralel circles. The Artick, the Arcticke tropicke, the Equinoctial. The Arcticke circle is euen the greatest of al those circles, that we haue continually in sight, & he scarcely toucheth the Horizon in one point, and is altogether preuented about the earth.

And all the stars that are included in this circle, neither rise nor set, but a man shal espie them al the night long keepe their course round about the Pole. And that Circle in our habitation is drawne of the further foote of Arsa maioz. The Arcticke circle, most northward of all the circles that bee made of the Sunne, whome when the sunne remoueth in: to, he returneth backe from his summers circuit, then is the longest day of al the yeere, & the shortest night: and after this summer returne

turne, the Sunne shall not bee perceined to progresse any further toward the North, but rather to recople vnto the contrary parts of the world: wherefore in Græce this circle is called **Tropicos**: the Equinodiall circle is the most greatest of all the fine paralel circles, and is so parted by the Horizon, that the one halfe circle is aboue the earth, the other halfe circle lieth hid vnder the Horizon. The Sun being in this circle causeth two Equinodials, one in the Spring time, and the other in harvest. The **Brumal tropike**, is a circle, most South of all the circles, that by the mouing of the world be described of the Sun, which when the Sun is once entred into, he returneth backe from his winters progresse, then is the longest night, and the shortest day in al the yere. And beyond this Winter marke, the Sun progresseth neuer a while further, but goeth into the other coasts of the World. Wherefore this circle is also named **Treui-cos**, as who say, returnable. The **Antarticke circle**, is equal in quantity and distance with the **Articke circle**, and toucheth the Horizon in one poynt, and his course is altogether vnderneath the earth, & the stars that be placed in this, are alwayes inuisible vnto vs. The greatest of al the said circles is the Equinodi  
all

all, and then the Tropikes, and the least (I meane in our habitation) are the Articks: and these circles must be understood without breadth, and be reasoned of according to the situation of the stars, and by the beholding of the Dioptra. And but supposed onely in our imagination. For their is no circle scene in all the heauen, but only Galarias. As for all the rest, they be conceiued by Imagination.

29. The reason why that five paralel circles are onely in the spheare.

**F**ive paralel circles alone, are wont to be described in the spheare, not because there be no mo paralels then these in all the world. For the Sun maketh euery day one paralel circle, equally distant to the Equinoctial (which may wel be perceiued) with the turning of the world: Insomuch that 128. paralel circles are twice described of the Sun betweene the Tropikes, for so many dayes are within the two returnes, and al the stars are daily carried withal, round about in the paralel circles. Howbeit euery one of them cannot be set out in the spheare. And though they be profitable for diuers things in Astrologie, yet it is impossible that the Starres may be described in the spheare, without all the

the paralel circles, or that the magnitude on dayes and nights may be precisely found out without the same parallels. But in as much as they bee not deemed to be so necessary for the first introduction of astrologie, they are left out of the spheare. But the v. paralel circles, for certaine special instructions are exhibited. The Articke circle seuereth the stars which wee euer see. the Equinoctial tropike containeth the going backe of the Sunne. and it is the furthermost part of the progresse into the North. And the Equinoctial circle containeth the Equinoctials. And the Vernal tropike is the furthermost poynt of the way of the sunne toward the South, and is euen the mark of the winter returne. The Antartike circle determineth the starrs, whom wee cannot see. And so seeing that they are very expedient for the introduction into Astrology, they bee right wortheie to take roome in the spheare.

30. Of the five greater circles, of the appearance, and non appearance of them.

**A**Lso of the said five paralel circles, the Articke circle appeareth altogether aboue the Earth: and the Equinoctial tropike circle is diuided into two parts of the Horizon, whereof

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whereof the greater part is aboue the earth,  
and the lesser lighteth vnderneath it. Neither  
is this tropik circle equally diuided of the ho-  
rison, in euery towne and cowntrey, but ac-  
cording to the variety of the regions, it hath  
diuersities of vpising, and this Ekliual cir-  
cle is moze vnequally diuided in the Horiz-  
on to them that dwel neerer the North then we  
doe, and further there is a place where the E-  
kliual tropike is wholly aboue the earth. And  
vnto them that draw neerer to the South  
then we, the Ekliual tropik is moze vneneu-  
ly parted in our horison. Furthermore, there  
is a Coast (but South from vs) wherein the  
tropike circle is equally diuided of the Horiz-  
on. But in our habitation the Ekliual tro-  
pik is so diuided of the Horiz-  
on, that the  
whole circle being diuided into eight parts,  
five parts shal bee aboue the earth, and three  
vnder the earth. And indeed, it seemeth that  
Aratus meant this climate, when as he wrote  
his booke of phaenomenon: whereas he spea-  
king of this Ekliuall tropike circle, sayth on  
this wise.

When this circle diuided is into eight parts  
euen iust.

Five parts aboue the earth; and three vn-  
derneath remaine needs must.

The



The restlesse Sunne in Summer hot, from this  
retrneth backe.

And so of this diuision it followeth, the day  
to be of 15 equinoctial houres, and the night  
of 9. equinoctial houre long. And in the ho-  
rison of Rhodes, the Eſtial tropike is so diui-  
ded of the horison, that the whole circle being  
divided into 18. parts, there ſhal appeare 29.  
diuisions aboue the Horison, and 19. vnder  
the earth, by which diuision it appeareth that  
the longest day in the Rhodes, hath but four-  
teene equinoctial houres in it, and the night  
9. equinoctial houres, with two halfe houres  
more beside. The equinoctial circle in enery  
habitation is so iustly diuided in the midst by  
the Horison, that the one halfe circle of it is a-  
boue the earth, & the other halfe circle is vn-  
derneath the earth. And this is the cause that  
the Equinoctials happen alwayes in this cir-  
cle. The Vernal tropike circle is so diuided  
of the horison, that the lesser part ſhal be aboue  
the earth, & the greater part vnder the earth,  
and the vnequalitie of diuisions hath euen  
like diuersitie in all climates, as it is sup-  
posed to bee in the Eſtial tropike circle, and  
by this means the diuisions of both the tropi-  
cal circles be precisely correspondent each to  
other. By reason whereof the longest day is  
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of one length with the longest night, and the shortest day equall with the shortest night. The antartike Circle enery whit, lyeth hid vnder the hozison.

31. Of the bignesse of the five paralel Circles

**B**ut of the said five paralel Circles, some keepe stil the same bignesse throughout al the world, and of some the bignesse is altered by reason of the climates, so that some circles be bigger then other, & some lesser then other. The tropike circles and the Equinocial doe no where alter their quantities, but the arctikes vary in bignesse, for some where they appeare bigger, and somewhere lesser. For vnto the Northward dwellers the arctike circles seeme bigger, the Pole being raised on high, the arctike circle touching the hozison, must needes also appeare bigger and bigger continually, and vnto them that dwel further North sometime, the Equinocial tropike shall increase the arctike Circle, so that the Equinocial Circle, and the arctike also, meet together, and be taken but insfeed of one. And in places that be yet further North, the arctike circles shall appeare greater then the Equinocial tropike circle: but there is a place so farre North, where that the Pole appeareth oner head

head, and the articke circle serueth for the horizon, and remaineth with it in the moving of the world, and is as wide as the Equinoctiall, in so much that the three circles (to say) the artike, the Equinoctiall, & the Horizon, be placed in one order & situation. Againe, to them that dwel more south, the poles appeare more lower, and the artidike circles lesser. Yet againe there is a place, being south in respect of vs, which lieth vnder the Equinoctiall, where the poles bee vnder the Horizon, and the artidike circles are altogether gone, so that of the five paralel circles there remayne but three circles, that is, the two tropikes, and the Equinoctiall.

32. Of the number of the parallels.

**F**or al these speeches it is not to be thought that there continue five parallels alwaies, but so many to bee imagined for our habitations sake: for in some Horizons there be but three parallels onely, and there be habitations on earth, where the Equinoctial tropike circle toucheth the horizon, and when for the tropike circle is the second taken, which is called the habitation vnder the pole. The third habitation of whom wee spake a little before, which is named the habitation vnder the Equinoctiall.

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## 33. Of the order of the five paralels Circles.

**T**he order of the five paralels circles, is not euery where the same, but in our habitation the first shall bee called the arctike, the second the Estiuall tropike, the third the Equinoctial, the fourth the Bzumal, the fifth the Antarticke: But to them that dwell more North then we, sometime the first is accounted as the Estiuall tropike, the second as the arctike, the third as the equinoctial, the fourth as the antarticke, the fifth as the Bzumal tropicke: and because the arctike circle is wider then the Equinoctiall, the saide order must needs be obserued.

## 34. Of the power of the five Paralels.

**L**ikewise neither are the powers of the same five paralell circles alike. For the circle that is our estiuall tropike, is to them that dwell in a contrary habitation, the bzumall tropike. Contrariwise, that which vnto them is the estiuall tropike circle, is the bzumall tropike vnto vs. But such as dwell vnder the Equinoctiall, euen the three circles be in power estiuall tropikes, vnto them, I meane them that dwell iust vnder the course of the Sunne: for in conferring one to another, that which is the Equinoctiall with vs, shall bee their Estiuall tropike Circle. And both the

tro

tropikes shall be Humals. So then the Equinall tropike circle may bee sayd by nature vniuersally all the world ouer, which is next to the habitation: Therefore vnto them that dwell vnder the Equinocial, the Equinocial it selfe serueth for the Equinall tropike, as wherein the Sun hath his course directly ouer their head, and all the paralell circles shall take the come of the Equinocials, being diuided by equall diuisions in the Horizon.

35. Of the space betweene the paralels.

**N**either the spaces of the circles one from the other, do remaine the same throughout all habitations, but after the description of the spheares, they are discussed on this sort. Let any Meridian be diuided into 60. parts, the Arctike shall bee described from the Pole 66. parts off. And the same on the other side shal be 65. parts distant from the Equinall, & the Equinociall shall bee from either of the Poles 64. diuisions off. The Humall tropike circle standeth from the Antardike 65. parts off. Neither haue these circles the same distance betweene them in every Towne and Countrey. But the tropikes in every declination shall haue euen like space from the Equinociall. Yet haue not the tropikes equall space from the Arctikes at every Horizon, but  
in

in some place lesse, and in some place more distance.

Likewise the Arctikes haue not in euerie declination one certayne space from the Poles, but somewhere lesse, and somewhere more. All the spheres bee made for the Horizon of Grace.

36 Of the colours.

There are Circles that goe crosse ouerthwart the Poles, which of some men are called colours, And they be so framed that they contayne within their Circuite the Poles of the World, and bee called Colours, by reason of those portions of them that be not seene. And for other circles they bee seene whole, the World moouing round about. And there are certayne parts of the Colours inuisible, euen those parts that from the Antarktike lye hid vnder the Horizon. And these circles bee signed by the tropicall points, and they diuided into two equall parts of the Circles that passeth through the midst of the Zodiacke.

37. Of the Zodiacke.

The circle of the 12. signes is oblique, and is compounded of three paralell Circles, of whome two are sayd to shew the breadth of the Zodiacke, and one is called passing thorough the midst signes: Thus toucheth her the two



two equall circles and paralels, the Equall tropike in the first degree of Cancer, and the Summer tropike in the first degree of Capricorne. The breadth of the Zodiacke is twelue degrees. This Circle is called oblique, because he crosseth ouer the paralels awry.

## 38. Of the Horizon.

**T**he Horizon is a circle that diuideth the part of the world scene, from the part that cannot be scene: so he diuideth the whole sphere of the world into two parts, euen that he leaueeth the one halfe sphere aboue the earth, and the other halfe sphere vnderneath the earth. And there be two Horizons, one sensible, the other imagined by vnderstanding. The sensible Horizon is that, which of our sight is limited at the vttermost of our knowing. So that his Diameter is not passing a thousand furlongs euen throughout. The Horizon that is imagined by vnderstanding, is for the speculation of the sphere of the fixed starres, and hee diuideth the whole world into two parts. Wherefore there is not the same Horizon throughout euery habitation and towne, but to a mans witting, he remaineth the same for the space of foure hundred furlongs almost.

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doles and conerts of Wood, yeelding a cer-  
 tayne rude noyse, with Riuer tricke-  
 ling on eyther hand. When ye come to the bottome,  
 there againe openeth another Caue worthie  
 to bee spoken of for other things. It maketh  
 the enterers into it affraide with the dinne of  
 Timbrels, which rayle a gassly and great eat-  
 ling within. Afterward being a while light-  
 some, and anon the farther yee go, waring  
 darker, it leadeth (such as dare aduenture)  
 quite out of sight, and carrieth them deepe as  
 it wete in a Mine: where a mighty riuer ri-  
 sing with a great breast, doth but onely shew  
 it selfe, and when it hath gushed violently a-  
 while in a short Channell, sinketh dolone a-  
 gaine and it is no more seene. Within is a  
 waste space, more horrible than that any  
 man dare peirce into, and therefore it is vn-  
 knowne. It is altogether stately, and vn-  
 doubtedly holy, and both worthy and also  
 beleueed to be inhabited of Goddes. Euery  
 thing presenteth a statelinesse, and setteth out  
 it selfe with a certaine maiesty.

There is another beyond which they call  
 Typhos Caue, which is a narrow mouth, and  
 (as they that haue tryed it doe report) very  
 low, and therefore dimmed with continuall  
 darkenesse, and not easie to bee sought out:  
 how

howbeit because it was sometime the chamber of the gyant Typho, & because it now out of hand skileth such things as are let done into it, it is worthy to bee mentioned for the nature thereof, and for the tale that is reported of it. Beyond that are two fforelandes that is to say Sarpedon, sometime the bound of King Sarpedons Realme, and Anemurium, which parteth Cicilia from Pamphilia, and betweene them Celendris and Natidos, towne builded and peopled by the Samians, whereof Celendris is neerer to Serpedon.

FINIS.

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THE  
HVS BAND-MAN  
Practise, or Prognostica  
tion for euer.


As teacheth *Albert*, *Alkind*  
*Haly*, and *Ptolome*.



Printed at London by *T. P.* for *James Bo!*  
and are to be sold at the signe of the *Marigold* in  
*Pauls Church-yard.* 1628.



49



What the Husband-Man should  
practise, and what rule hee should  
follow, after the teaching of *Albert,*  
*Atkin, Haly, Ptolome.*



**T**he wise & cunning Masters in  
Astronomy haue found, that  
man may see and marke the  
weather of the holy Christmas  
nights, how the whole yeere  
after shal be in his working &  
doing, and they shal speake on this wise.

When on the Christmasse night & euening  
it is very faire and clere weather, & is with-  
out wind & without raine: then it is a token  
that this yeere wil be plenty of wine & fruit.

But if it be contrariwise, foule weather &  
windy so shal it be very scant of wine & fruit.  
But if the wind arise at the rising of the Sun  
then it betokeneth great death among beasts  
and cattel this yeere.

But if the wind arise at the going down of  
the same: then it signifieth death to be among  
Kings & other great Lords: But if the winde  
arise at north Aquilon at midnight, then it be-  
tokeneth the yeere following a fruitfull yeere  
and a plentiful. But if the wind doe arise and  
blo at south Austro in the midst of þ day, that



The Husbandmans practise,  
wind signifieth to vs dayly sickness to reigne  
and be amongst vs.

2. Of Christmasse day.

If Christmasse day bee on Sunday, that  
yeere shal be a warme Winter: & beginning  
fast with sorrow, ther shal come great winds  
and tempests.

The Lent shal be milde, warme and moist  
The Summer hot, dry, & faire. The Harvest  
moist and cold, much like vnto Winter.

Wine and Corne shal be plenty and good,  
& there shal be much honey, and the sheep shal  
prosper wel. The smal seeds & fruits of gar-  
dens shal flourish also. The old men shal dye  
soze, & especialy Women that goe with child:  
peace and quietnesse shal be plenteous among  
married folkes.

If Christmasse day be on Sunday, there  
shal be a misty winter, neither too cold, nor too  
warm. The Lent shal be very good, the Sum-  
mer windy, with great stormy weather in  
many Lands: the Harvest good & much wine,  
but very little honey; for the swarms of Was  
shal dy, and many women complaine, and sit  
mourning this yeere for their husbands.

If Christmasse day be on the Tuesday, it  
shal bee a cold winter and moist, with much  
snow: the Lent shal be good & windy, the sum-  
mer wet, and harvest dry and euil: there shal  
be reasonable plenty of Wine, Corne, Oyle,  
and

## or Prognostication for euer.

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nd fallow: the swine shall dy, the shep be diseased, and the beasts perish: the ships of the sea shall haue great misfortune. Much amity & good peace shal be among Kings and Princes and the clergy shall dye soze that yere.

If it fall on Wednesday, then shall the winter be very sharp, hard, and after warme: the lent strong with naughty weather, the summer & haruest very good weather. And this yere shall be plenty of hay, wine, & corn, which shall be very good, the hony deer, fruits scant & very bad. Builders and merchant men suffer great labours, and yong people, childzen, and also cattell dye in great floze.

If it fall on Thursday, the winter shall bee very good with rain: The lent windy: a very good summer, & a misty haruest, with rayne and cold. And there shall be much corn, fruit, & all things shall abound on the earth, & wine, with oile & fallow shall be plenty, but yet very little honey. Many great men shall die, with other people, and there shal be good peace and great honour to all Kings and Gouernours.

If it fall on Friday, the Winter shall bee stedfast, & continue his course: The lent very good, but the summer vnstedfast, & the haruest indifferent, and there shal be plenty of wines & Corne, hay shal be very good, but the shepe & swarmes of Bees shall die soze, the people shal suffer great pains in their eies, oile shall

be very deere that yeer, & of fruits there shall be plenty, but children shall haue much sicknes

If it bee on Saturday, then shall the Winter be misty, with great cold and much snow, and also troublesome, vnstedfast, with great windes: the Lent shall be euil and windy, the Summer good & a dry harvest, there shall be little corne & deare, & scarcitie of fruit: pastures for beasts shall be very good, but the ships on the sea & other waters shall haue great misfortune, great hurt shall be done to many houses & there shall be war in many Countries, with sicknesse, & many old people dye: many trees shall wither, and the Bees die also that yeere.

### 3. Of the practise, or the Husband-man.

**T**he Husband-mans practise standeth after this manner.

They begin to mark first on Christmas day & so forth, they marke also the other twelue daies. Euen from the first day, & what weather there is on euery one of the twelue daies And also the weather that shall be vpon, & in the month that belongeth to the same day, & therfore is to be marked, that Christmas day betokeneth Ianuary: and S. Steuens day betokeneth February: And S. Iohns day betokeneth March, & so forth proceeding vnto the last

4 The disposition of the twelue dayes, known by the shining of the Sunne.

**O**pp the Christmasse day, if the Sun doe shine the whole day, it betokeneth peaceable yere.

If the Sun shine the second day, gold shall be hard to come by, and the corne much set by.

If the Sun shine the third day, Bishops and Prelates will be diligent to make warre, and great errors shall be among Churchmen.

If the Sun doe shine on the fourth day, then must the weak children suffer much pain.

And if the Sun doth shine on the fifth day, then doth the winter fruits & hearbs, & fruits of gardens prosper well.

If the Sun doe shine on the sixth day, there shall be great plenty of the fruits of the gardens with all other fruits also.

But if the Sun doth shine on the seauenth day, then betokeneth hunger & scarcenesse, both of mans food, & also of beasts, for victualls shall be deere, with wine and corne.

If the Sun do shine on the eight day it shall be good for fishers that yere, and fortunate.

If the Sun doe shine on the 9. day it shall be prosperous and happy for shep that yere.

If it shine the tenth day, then shall there be much euill weather that yere.

If it shine the eleuenth day, there shall bee

much misty weather that yere, and also commonly death.

If it shine the 12. day, then followeth that yere much warre, debate and strife.

If the wind blow the Christmasse day at night, that betokeneth death to a great man in that Land.

The 2. night, if the wind be still and layed: then the 3. night dieth the greatest Lord in that Land.

If the wind blow the 4. night, there shal be dearth in the Land.

If it blow the 5. night, there shal be death among them that be learned.

The 6. night, wind bringeth plenty of wine, corne, and oyle.

The 7. night, winde bringeth neither hurt nor god.

The 8. night winde causeth much death among old and yong people.

The 9. night, wind betokeneth much sickness and death among the people.

The 10. night, the Cattel fall to the ground and dy.

If it blow the leuenth night, much Fish shal die.

If it blow the 12. night, it betokeneth much warre and debate in the land.

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5 From the time of Christmas vnto the  
twelfth day.

**T**he Husband-man vnderstanding al this  
when on Christmas euen at midnight the  
wind wareth stil, then it betokeneth a fruitful  
yere: when on the twelfth day afore day, it is  
somewhat windy, that betokeneth great plen-  
ty of oyle.

When the Sun in the twelfth day in the  
morning doth shine, that betokeneth soule wea-  
ther. In the begining it is neuer stedfast wea-  
ther, for the months go al one throug another  
the same day. If it be faire weather that day  
it is happy & fortunate. The 6. day after the  
first day, is the last day, so that the first is last  
and that in the sixe dayes, every day leaueth  
behind him two months.

Also that the second day leaueth February a-  
fore noone, & Ianuary at after-noone, and so  
forth doth all the other dayes.

Ianuary.

If it be on New-yers day that the clouds in  
the morning be red, it shall be an angry yere  
with much war and great tempests. If the  
Sun doe shine on the xxii. day of Ianuary  
there shall be much wind. If the Sunne doe  
shine on S. Pauls day, the twenty five day of  
Ianuary, it shall be a fruitfull yere, & if it doe  
raine or snow, it shall be betwæen both. If it be  
very misty, it betokeneth great death: If thou  
heare



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 heare it thunder that day, it betokeneth great  
 winds, & great death, & most specially among  
 rich men that yeere.

February.

On Shrove-tuesday, whosoever doth plant  
 sowe, it shall remaine alwaies greene.

Item, how much the Sunne doth shine that  
 day, so much shall he shine every day in Lent.  
 And alwaies þe next new moon that falleth af-  
 ter Candlemas day, & after that the next tues-  
 day, and shall be alwaies Shrove-Tuesday.

And when the Sun riseth and shineth early  
 then prospereth well all manner of fruit: if  
 you heare it Thunder, that betokeneth great  
 wine and much fruit.

Saint Bede saith, there be three dayes, and  
 3. nights, that if a child be borne therein, the  
 body abideth whole & shall not consume away  
 vntil the day of iudgement: that is in the last  
 daies of Ianuary, & the secrets thereof are full  
 wordzous. And if a tree be heired at on the  
 same day, yet it shall neuer fall.

March.

The more mists that there be in March, the  
 more good doth it, and as many daies as be in  
 march, so many hore frosts shall you haue after  
 Easter, & so many mists in August. Al maner  
 of trees that shall be cut downe vnto the 2 last  
 holy daies in March, shall neuer fall. Item, If  
 on Palm-sunday be no faire weather that be-  
 tokeneth



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tokeneth no goodnesse. If it doe thunder that day, then it signifieth a merrie yeere, & death of great men.

Aprill.

If it raine neuer so little on the ascension day, it betokeneth dearth of all manner of food for cattell. But when it is faire weather, it is prosperous, and there shall be plentie of tallow, and much wooll.

May.

If the Sun doe shine on the 25. day of May, wine shal prosper wel; but if it do rain, it doth much hurt. Item, if it rain on Whitsonday, it is not good: Item, in the last of May, the Oke trees begin to beare blossoms, if they blossome then you shall haue a good yeere of tallow, & plenty of fruit.

June.

If it raine neuer so little on Midsummer day that is the 24. day of Iune, then do not the haresell nuts prosper: if the holy Sacraments day of our Lord be faire, then it is good & causeth fruit plenty and the Lambs to die.

Iuly.

If it raine the second day of Iuly, such weather shall be forty dayes after day by day, yet some imputed it to Swithin the 15.

August.

If the Sun do shine on the 15 day of August, that is a good token, and specially for wine.

Sep-

September.

If thou wilt see and know how it shall goe that yere, then take heed to the Oke apples about S. Michaels day, so2 by the you shal know how that yere will bee: If the apples of the oke trees, when they be cut, be within full of spiders, then followeth a naughty yere: if the appls haue within them flies, that betokeneth a mættly good yere. If they haue maggots in them, then followeth a good yere. If there be nothing in them then followeth great death: if the apples be many, & early ripe, so shall it be an early winter, and very much snow shall be afoze Christmas, and after that it shalbe cold.

If the inner part o2 kernel bee faire and clære, then shall the summer be faire and the corn good also, but if they be very moist, then then shall the summer also be moist. If they be leane, then shal there be a hot and dry summer. If it thunder in this month, it presageth plenty of wine and Corne that yere.

October.

When the leaues wil not fal from the trees then followeth after a cold winter, o2 else a great number of Caterpillers on the trees.

November.

Whether the winter be cold o2 warm, go on Alhollows day to a bæch tree, & cut a chip thereof, & if it be dry, then shal the winter be warm if thou wilt try on S. Andrews euen whether it

it shal be a moist or a dry y<sup>er</sup> that followeth, you shall know by a glasse full of water: if the y<sup>er</sup> shal be moist & much raine shall fall, then shall the water in the glasse run ouer. And if there shall follow a dry y<sup>er</sup>, then shall not water arise to the brinke thereof.

When there followeth a foggy night, a good y<sup>er</sup> after ensueth, that is when it cometh on the Thursday night, or on a fleshy day at night, and not on the Friday or Saturday, wherein some men wil eat none other meat but fish: if there be thundring, that betokeneth plenty of fruit.  
December.

When Christmas day commeth while the Moone wareth, it shall be a very good y<sup>er</sup> & the nearer it commeth to the new moone, the better shall that y<sup>er</sup> be.

If it come when the moone decreaseth, it shall be a hard y<sup>er</sup>, and the nearer the latter end thereof that it commeth, the worse & harder shall the y<sup>er</sup> be. And if any wood be cut off on the 2. last daies of December & on the first day of Ianuary, it shal not rot nor wither away, nor be full of wormes, but alway war harder, and in his age, as hard as a stone.

6. How thou maiest rule thy beasts that y<sup>er</sup>.

Item, put out of thy stable al thy beasts, or what other cattel that thou hast, the 3 nights following hereafter, & make the stals and stables very clean, with the mangers also & giue the

the beasts no meat t hose nights in those place but bestow them in some other roome, & there giue them meat, for that is good, & these be the thre nights, Christmas euen at night, New-yaeres euen, and twelfth euen at night.

7. An old rule of the Husbandmen.

Item, when it is faire weather thre Sun- dayes afore S. Iames his day, it betokeneth that corn shall be very good, but if it rain then the corne withereth. S. Iames day before noon betokeneth the winter time before Christmas and after none, it betokeneth the time after Christmas. If it be so that the Sun do shine on S. Iames day, it is a token of cold weather: but if it rain thereon, it is a token of warm & moist weather. But if it be betwene both, that is a token of neither too warme nor yet too cold.

8. How the Winter shall be after the twelue moneths.

If any man desire to know what faire weather shall be in euery month, or what rain, then must he mark in what houre the new moone is in, and vnder what signe, & what planet ruleth the same houre. so shall the same month be hot and dry, cold & moist, after the iudgment and manner of the foure times of the yere.

Item, when the moone is new changed, what weather shall be that month, shall be found out after this manner: If the moone shine faire & clere, so followeth wind: shineth the moone pale,

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pale, so shal it raine. If it raineth in the next month after the New Moone, then shall it raine forth the whole month.

9. The saying of Silynus and Petrus.

If the Sun haue in the morning vnder him troublsome clouds, then shall ye haue rayne & much tempest of weather; if the clouds be troubled in the morning early & blacke, then shall there blow a strong Northwinde. If the sun & the element be red in the morning, it betokeneth rainy weather. If it be red in the evening, it is a token that the next day shall bee faire weather.

10. The circles about the Sunne, Moone, and other Starres.

**C**Vido Bonatus speaketh on this wise, we shal mark the circles whith be sometime about the Sun, and about the moone, whether they be one or moe, & if there be but one, that being clere and not long enduring, & quickly banished, it betokeneth a faire and clere weather following, and a good and a clere aire.

And when there be many circls, it betokeneth wind. If they be of colour red, & clere in many parts, then it betokeneth trouble in the aire.

And if they bee gray, darke, and of earthy colour, then it betokeneth trouble in the ayre, thzough cold & wind : And it bringeth in the win-

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winter time snow, & in the summer time rain.

When they be blacke it betokeneth in the winter wind and snow, and in summer raine and when they be many, then do the same the more increase.

**11.** The colours and lights of the other stars.

When the stars giue great light, it betokeneth wind from the same parts wher those lights be seene.

When the stars be misty & darke as though they shined thorow a mist, and that at the same time there be no clouds in the element, it is a token of trouble in the aire, and much raine or snow, after the time of the yeere.

And when they be clere and red, they iudge it to be windy,

Likewise if thou seest the common starres thick, dark, and of course sight, it betokeneth alwaies change of weather.

If thou in clere weather seest the stars shot & fall downe to the earth, that is a token that there shall be shortly after, Wind from those parts where the stars doe shote, and the more they shot the stronger shal be the wind. For when you see such things present, it tokeneth inordinate wind, & when you see such like in euery part of the Element, that is a token of great trouble in the ayre in all parts, with thynnder and lightening.

**12.** How



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12. How to know the weather by the rising and going downe of the Sonne.

**When the Sun ariseth clere and faire, it is a token of a faire day.**

**When the Sun ariseth, and hath about him red clouds, it is a token that it will raine that day.**

**When there be clouds in the Orient, so that the Sun cannot shine thorow them at his arising, it is then a token of raine.**

**When the kuglen is in the rising of the Sun, it betokeneth a sharpe wind, and in the going downe of the Sun, faire weather.**

**When there bee clouds about the Sun when hee riseth, the lesse that the Sun doth shine, the more redder be the clouds.**

**When at the rising of the Sun, there proceedeth a long shining, it betokeneth raine.**

**When afore the rising of the Sun the shine doth appeare, it betokeneth water and wind.**

**When the Sun in the rising is darke, either hid vnder a cloud, it betokeneth raine.**

**When the Sun is clere, and that he giueth light from the middle part against the rising about midnight, that betokeneth raine & wind.**

**When long shining beames goe before the Sun, it betokeneth a dead and strong winde from those parts that the beames doe shine.**

**When by the occident at night ther is a shining circle, it tokeneth that night a boisterous**



**I 14      The Husdand-mans practise,**

and unruly weather, and if there be a mist, the stronger shall the wind bee. If the mist fall from the Sun, it betokeneth wind in the region beyond where it falleth.

When the Sun ariseth blacke, or with clouds vnder it, or that it hath on both parts clouds, the which some men call the Sun or Sun beams, which do proceed from the Sun, whether they be blacke of colour or no, it betokeneth a winter aire or raine.

When the Circle that is round about the Sun, in the rising or going downe thereof, is in many sundry colours, or else as red as fire, or else that the light of the Sun doth faile, or that the colour be settled either that the clouds stand thereby, and that the Sun beams be very long, it signifieth a strong wind to come from those parts.

When in the rising or going downe of the Sun, the light or shining thereof goeth before and at euening the element is red, it betokeneth the next day faire weather.

And when the shining thereof in the rising or going downe be not aright, it tokeneth raine.

**I 3.    Albertus of the lightning**

If the colour of lightning be red and clere, the flames white & red, or the colour of snow that tokeneth al things fruitful, the other belpeth to the bringing forth, and doth neuer hurt or hinder, except it be too far withered. The  
Third

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third goeth thowow, and setteth it forth.

14. Of the Raine-bow, from whence he is,  
and what it signifieth.

When the Raine-bow is clere and appea-  
reth bright in clere weather, then shall it not  
be long clere after, which betokeneth a win-  
ter aire, or raine.

Item, when thou seest in the morning a  
Raine-bow, it betokeneth raine the same day,  
and there shall be a great boisterous stozme.

Item, when the Raine-bow doth appeare a-  
bout 3 or 4 of the clocke at after none, it be-  
keneth faire weather, and there shall bee a  
gainst it a strong dew.

Item when there doth a Raine-bow appeare  
about noone, it betokeneth much water.

Item, when the Raine-bow doth appeare a-  
bout the going downe of the Sun, then doth it  
for the most part thunder and raine.

Item, when it appeareth in the Orient, then  
followeth faire weather.

Item, when the rain-bow appeareth in boi-  
sterous weather, in the north it tokeneth faire  
weather & clere. And contrariwise, when he  
appeareth and is scene with a clere Summer  
weather in the West, or at none, it followeth  
rain. Haly saith, when the rain-bow appeares  
in fair & clere weather, it betokeneth increase  
of raw weather, & in the winter it tokeneth  
lesse.

## Of Thunder and Lightning.

When in the time of winter, the Sun is in Capricornus & Aquarius, especially from Lucy, until the 10 day of January, if the thunder be heard, then shall it be from the beginning of the lightning throughout the whole yeere, more windy then any other yeere is.

When in summer it thundzeth more then it lightneth, it is a sign of wind that shall come from the same place whence the thunder cometh: but if ther be sen more lightning then is heard of thunder, then shall the wind come from the place whers the lightning is sene.

If it thunder lesse then lighten, that is a token of raine wth faire & clere weather & shal both thunder and lighten, oz else thunder and lighten out of all foure quarters; but mark if it come only from the East part, there shal be the next day raine from the South, and wind.

And when it thundzeth early, it betokeneth both wind & raine to come from the mid-day.

16. To know the weather by the 4. quarters of the yeere, as sheweth Leichtenberger.

What weather there shal be on the day that the Sun enters into Aries, and in the next day after, their operation shal be for the most part in the harnesse, in September, October. and Nouember.

Item;

Item, Aries worketh the one day when the Sun goeth into Leo, and the next day afore & after, and so shall be the winter, specially December, January, & February; for the winter giueth him wholly, and leaneth on the North, that is to say, from the mid-night which is the Orient East, & that time shall be dry, and then shall be great frost & cold. But if it come in South Austro, which is of the midday, either West Decident, then that time shall be moist & but little yce. If the weather be dry after the moistnesse, so shall the winter be unstable.

On that day that the Sun goeth into Libra, marketh the weather the next day afore it, and the next day after it.

And when the weather is giuen to lightning more in March, Aprill, & May, then mark that also. For as the weather is on those daies that come next after, and afore, when the Sun entreteth into Aquarius, so shall it bee in the most part of the summer, Iune, Iuly, & August.

In them many wise men doe conclude how the weather shall be all the time that the Sun is from Libra to Scorpio, even to the 20. degree, that is, that from the 14. day of September, vnto Alhallowes day, and commonly it shall be likewise in the yeere following. And this time is reckoned among the twelue moneths, so that foure daies are reckoned for a month, & every day betokeneth a quarter of a

The Husband-mans practise,  
 Moue which is seuen dayes, and Nouember  
 is reckoned for the first moneth.

17. How to know the weather out of the  
 new and full moones.

On the third day before the new and full  
 moone, mark well the moone, when there go-  
 eth or proceedeth from her a clære light shin-  
 ing, it betokeneth faire weather, & also windy  
 and if the moone be blacke or darke, it is a to-  
 ken of cold aire and rainy.

When there is a faire and clære circle by  
 the moone, and that being sharpe and bright,  
 it betokeneth a faire and clære aire, & if there  
 be two or thre rings about the moone, it beto-  
 keneth a cold winter aire.

When there is darknesse about it, it is a to-  
 ken of winterly aire, which cometh through  
 strong winds. And if it be black about it, then  
 it is a token of such like weather also.

When the moon ariseth and shineth faire, it  
 betokeneth faire weather: red, wind, blacke,  
 raine.

Likewise as the weather is on the third day  
 after the new and full moon, so shall the wea-  
 ther be ten dayes after most commonly.

A suddaine & hasty raine, commeth alwaies  
 from the winde that went before.

The greatest winds be comonly in haruest:  
 The sudden comming of cold and heate, com-  
 meth of the winde and of the raine.

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There goeth commonly afoze Thunder,  
great winds.

When the wind goeth from the Occident,  
then it is commonly rainy weather.

From the East is faire weather.

From midnight it is cold & hard weather.

From noon hurtful & vnhealthful weather.

If it doe haile in the middelt of Summer,  
it is a token of great cold in the higher region  
of the ayre.

When the lower part is hott, that causeth  
haile to come from aboue.

18. The minde of the Fathers, of the  
nature of the fire.

When the fire sparkleth, it betokeneth raine  
When the fire giueth much flame, or else  
when a man taketh an hassen and listeth it vp  
by the coales, and if the coales doe hang ther-  
on, that betokeneth wind and raine.

When that cold in the winter ceaseth,

And when a man snow findeth,

If there be darke cloudes thereby.

When looke for raine verily:

If the Frogge in the morning doe cry,

Betokeneth raine great plenty.

FINIS.